英语专业博雅教育课程系列教材



美国文化

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AMERICAN CULTURE

清华大学出版社

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内 容 简 介

本书以美国的传统核心价值观为主线，涵盖美国的主义与问题两大方面的内容。前几个章节为美国的主义，如清教主义、个人主义等，这些主义为美国社会与文化的基础，后几个章节挖掘美国社会的几大问题。因此，教材的安排为先基础，后细节：先对社会与文化有较为全面的了解，再具体、深入地思索其主要的社会问题。

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图书在版编目（CIP）数据

美国文化 / 冯玉红，温剑波编著. —北京：清华大学出版社，2019
（英语专业博雅教育课程系列教材）
ISBN 978-7-302-50077-3

Ⅰ. ①美… Ⅱ. ①冯… ②温… Ⅲ. ①文化-美国-高等学校-教材 Ⅳ. ①G171. 2

中国版本图书馆CIP数据核字（2018）第097043号

责任编辑：钱屹芝
封面设计：子　一
责任校对：王凤芝
责任印制：丛怀宇
出版发行：清华大学出版社
网　　址：http:// www. tup. com. cn，http:// www. wqbook. com
地　　址：北京清华大学学研大厦A座　　**邮　　编**：100084
社 总 机：010-62770175　　**邮　　购**：010-62786544
投稿与读者服务：010-62776969, c-service@tup.tsinghua.edu.cn
质量反馈：010-62772015, zhiliang@tup.tsinghua.edu.cn
印 装 者：北京嘉实印刷有限公司
经　　销：全国新华书店
开　　本：185mm×260mm　　**印　　张**：8.75　　**字　　数**：197千字
版　　次：2019 年 3 月第 1 版　　**印　　次**：2019 年 3 月第 1 次印刷
定　　价：46.00元

产品编号：072261-01

前言

1. 编写背景

根据教育部最新版《大学英语教学指南》，大学英语课程兼有工具性与人文性双重性质。就工具性而言，大学英语课程的目的之一是进一步提高学生的听、说、读、写、译能力，或者通过专门用途英语，学生学习与专业或未来职业相关的学术或职业英语，获得在学术或职业领域进行交流的相关能力。就人文性而言，大学英语课程的重要任务之一是进行跨文化教育。学生掌握英语这一交流工具，除了学习、交流先进的科学技术或专业信息外，还可以了解国外的社会与文化，增强对中外文化异同的认识，培养跨文化交际能力。

纵观各高校的大学英语教学改革，重点主要放在对教学课程设置的革新上。从以往的大学英语读写 + 听说课的传统模式，改为课程多元化的设置模式。以中央财经大学大学英语课程设置为例，从最初两个学年（四个学期）的读写 + 听说课程设置；到后来第一学年的读写 + 听说的技能培训，第二学年的特色发展课程（大类包括专门用途英语，如商务英语、学术英语等；人文素质课程，如美国社会与文化、英国历史与文化、小说选读等；技能提升课程，如英汉翻译、英语演讲、时事与辩论等课程）；再到现在学生第一学年就可以直接选择特色发展课程和交流课程，第二学年的英语课程全部改为选修课。课程设置的演进体现了大学英语教学目的与要求的发展变化。

大学英语教学改革所面临的问题之一就是新的课程设置需要有相匹配的教材。以往的美国社会与文化、英美社会与文化，以及主要西方国家社会与文化等教材，无论从时间还是空间上不再适合多元化的课程设置。从时间上来看，已有的教材内容过于陈旧，无法反映当今美国社会的最新发展状况；从空间上看，教材在选材和难度方面都存在一定的问题，如教材内容单一，过于注重对知识的普及，缺乏批判性的文化分析，同时难度参差不齐，练习内容过于简单、刻板等。因此，为跟上大学英语教学改革的步伐，达到现在大学英语教学的要求与目标，开发与时俱进，与课程内容、难度相匹配，与学生水平相符的教材是确保改革顺利进行，达到预期目的的必要环节，这也是《美国文化》编写的初衷。

2. 教材特色

《美国文化》在结构、内容、文章选取方面都与其他同类教材不同，教材特色主要体现在以下两个创新点：

内容结构：先主义，再问题；先基础，再思考

本书以美国的传统核心价值观为主线，涵盖美国的主义与问题两大方面的内容。前几个章节为美国的主义，如清教主义、个人主义、平等主义、物质主义、卓异主义等，这些主义构成了美国社会与文化的基础。后几个章节挖掘、探讨美国社会的几大问题，如种族问题、枪支问题和同性恋问题等。因此教材的安排为先基础，后思考，先通过对几个主义的讲解使学生对美国社会与文化有较为全面的了解，再具体、深入地思索其主要社会问题。

文章选取：内容新颖，难度适中，原汁原味，与时俱进

教材所有阅读文章均选自美国一些报刊最近几年的原版文章，包括《纽约时报》《华盛顿邮报》《华尔街日报》《纽约客》等。文章语言地道，内容新颖，难度适中。选取的文章都是关于当今社会的政治、经济、种族问题等相关热点话题，探讨美国人的价值观、信仰与社会问题。作者观点独到，探讨有理有据。通过文章阅读和分析，学生不仅可以开拓视野，深入了解与理解美国社会与文化，提高语言水平，还可以培养逻辑思维与思辨能力。

3. 教材构成

教材每个章节主要由正文知识介绍和阅读文章两大部分组成。正文知识介绍是对章节主题的讲解，如历史背景、知识信息等。通过知识介绍，学生可以对章节主题有全面的了解。这一部分虽然内容长度不同，但信息覆盖全面，重点突出。正文知识介绍部分还包括问题思考与讨论及相关学术词汇列表。本部分内容来自相关主题官网、知名大学官网或权威书籍等，编者进行了进一步加工，保证了内容真实、可靠。

第二部分内容是一篇选自最近几年美国的一些报刊的文章，文章长度和难度略有调整。文章精心选取，语言难度适中；内容适合，涵盖深刻批判性的思想与看法。文章后面设有词汇、问题思考、细节理解、写作或辩论等形式多样的练习题。此外，还有相关书籍、电影等介绍与推荐。通过对文章的阅读，学生不仅可以提高阅读水平，扩大词汇量，实现语言课程的工具性目的；还可以通过对问题的思考与相关书籍的阅读，拓宽视野，培养批判性思维能力，比较中外文化与社会的异同，加强对他国文化和本国文化的理解。

此外，每个主题后面还附有一篇补充阅读文章，同样选自美国的一些报刊杂志。

可以作为泛读文章，供学生课外阅读使用，提高阅读能力，以此进一步加深学生对相关主题更深入的理解。文章后面设有小组讨论或研究话题，可以作为小组课后的团队任务，学生可以通过小组书面报告或口头报告的形式在课堂展示。

4. 编写团队

《美国文化》教材的编写团队成员都是多年讲授美国社会与文化、西方文化课程的一线教师，均有留学美国的经历。冯玉红老师现为中央财经大学外国语学院副教授，有十几年的美国社会文化教学经历，课堂教学深受学生欢迎；温剑波博士现为中央财经大学外国语学院教授，具有丰富的教学经验和教材编写经验。两位老师通过长期的教学实践，对美国社会与文化有着全面、深入、客观的了解。在授课过程中，既使用过美国原版教材，也参考过国内出版的精品教材。因此，根据课程教学经验和学生的反馈和同仁的建议，编写了这本符合学生水平与需求的教材。不过，作者水平有限，不足之处敬请广大读者批评指正。

编者

2018 年 10 月

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Protestantism

A thorough knowledge of the Bible is worth more than a college education.

Theodore Roosevelt (1858–1919)

Preview Questions

Discuss the questions with your classmates to find out what you know about Protestantism in the United States.

1. What do you know about the different religious denominations in the United States?
2. What do you know about the history of Protestantism?
3. What are the basic principles of Protestantism? What is the meaning of Protestant work ethic?

Part I ⋆ Background Knowledge

Christianity

Christianity is based on the life and teachings of Jesus. Adherents of the Christian faith are known as Christians. The three largest groups in the world of Christianity are the Roman Catholic churches, the Eastern Orthodox churches, and the various churches of Protestantism.

The Roman Catholic and Eastern Orthodox split from one another in 1054 AD, and Protestantism came into existence during the Protestant Reformation of the 16th century, splitting from the Roman Catholic Church.

Protestantism

Protestantism is one of the major branches of Christianity today stemming from the movement known as the Protestant Reformation. The Reformation began in Europe in the early 16th century by Christians who opposed many of the unbiblical beliefs, practices, and abuses taking place within the Roman Catholic Church.

In a broad sense, present-day Christianity can be divided into three major traditions:

Roman Catholic, Protestant, and Orthodox. Protestants make up the second largest group, with approximately 800 million Protestant Christians in the world today.

Protestant Reformation



The most notable reformer was German theologian Martin Luther (1483–1546), often called the pioneer of the Protestant Reformation. He and many other brave and controversial figures helped reshape and revolutionize the face of Christianity.

Most historians mark the start of the revolution on October 31, 1517, when Luther nailed his famous 95-Thesis to the University of Wittenburg's bulletin board—the Castle Church door, formally challenging church leaders on the practice of selling indulgences and outlining the biblical doctrine of justification by grace alone.

John Calvin and Calvinism



Lutheranism would have some impact on the development of American history, but far more important were the efforts of the reformers of the reform movement.

Ideas set forth by John Calvin, a French theologian living in Geneva, were particularly influential.

Calvinism is the theological system associated with the Reformer John Calvin that emphasizes the rule of God over all things as reflected in its understanding of Scripture, God, humanity, salvation, and the church.

◎ This principle of the Reformation demonstrates the conviction that the Bible is the Word of God and therefore the final authority in belief and practice.

◎ Calvinism affirms and confesses the historic doctrine of the Trinity: God as Father, Son, and Holy Spirit.

Fundamental Principles of Protestantism

Protestant churches today consist of hundreds, perhaps even thousands of denominations with roots in the Reformation movement. While specific denominations vary widely in practice and beliefs, a common doctrinal groundwork exists among them.

Throughout the course of the Reformation period, five distinct tenets emerged in opposition to Roman Catholic teachings of that day. They are apparent in the essential beliefs of almost all Protestant churches today:

◎ Scripture alone—The Bible alone is the sole authority for all matters of faith, life, and doctrine.

◎ Faith alone—Salvation is through faith in Jesus Christ alone.
◎ Grace alone—Salvation is by the grace of God alone.
◎ Christ alone—Salvation is found only in Jesus Christ because of his atoning sacrifice.
◎ For the glory of God alone—Salvation is accomplished by God alone, and only for his glory.

Major Denominations

After the Protestants broke away from the Catholic Church, they found that they could not agree among themselves about many beliefs. Therefore, the Protestants began to form separate churches, called denominations. The largest Protestant denominations in the U.S. now are Baptist, Methodist, Lutheran, Presbyterian, Episcopalian and the United Church of Christ.

The Baptists are the largest Protestant group in the U.S.. They believe in adult baptism, symbolizing a mature and responsible conversion experience.

The Protestant Work Ethic

The Protestant work ethic (or the Puritan work ethic) is a concept in theology, sociology, economics and history which emphasizes hard work, frugality and prosperity as a display of a person's salvation in the Christian faith. The phrase was initially coined in 1904 by Max Weber in his book *The Protestant Ethic and the Spirit of Capitalism*. It is argued that Protestants, beginning with Martin Luther, have taken worldly work as a duty which benefits both the individual and society as a whole.

Words and Expressions

Christianity *n.* 基督教；基督教精神
Roman Catholic 天主教；天主教徒
Eastern Orthodox 东正教
Protestantism *n.* 新教；新教教义
Protestant Reformation 16 世纪基督教自上而下的宗教改革运动；宗教改革
theologian *n.* 神学家
indulgence *n.* 赎罪券
doctrine *n.* 教义；信条
Trinity *n.* 三位一体
denomination *n.* 教派
conviction *n.* 定罪；确信；证明有罪
Lutheranism *n.* 路德教教义
Calvinism *n.* 加尔文主义

Scripture *n.* 圣经
the Protestant work ethic 新教工作伦理观

Part II ⋆ Reading Passage (Text A)

The End of American Protestantism

Stanley Hauerwas



American Christianity has been less than it should have been just to the extent that the church has failed to make clear that America's god is not the God we worship as Christians. Catholics in America know that they do not belong, which is why they are so determined to demonstrate that they are more American than the Americans.

1 All you need to know to understand America is that the FBI is made up of Catholics and Southerners. This is because Catholics and Southerners have to try to show that they are more loyal than most Americans, since Southerners have a history of disloyalty and Americans fear that Catholics may owe their allegiance to some guy in Rome. That is why the FBI is given the task of examining graduates of Harvard and Yale—that is, high-culture Protestants who, of course, no longer believe in God—to see if they are loyal enough to be operatives for the CIA.

2 The related phenomenon is what I call "the *New York Times* Catholics." These are Catholics, usually clergy. A *New York Times* journalist has learned to call after the Pope has issued an encyclical or given a speech that seems offensive to American sensibilities. They call a Catholic, whom they have previously identified as a critic of the church, to have confirmed that whatever the Pope has said, Catholics in America are not required to obey, or even if they are so required, Catholics will not take what the Pope has said seriously. From the perspective of *The New York Times*, therefore, a good Catholic is one that would be regarded by the Vatican as a bad Catholic. But what I want to focus on here is the character of American Protestantism, as well as the religious awareness of the American people and the impact that awareness has on society and politics. No small topic. I think it first important to identify the perspective from which I speak. I am a Protestant. I am a communicant at the Church of the Holy Family, an Episcopal church in Chapel Hill, North Carolina. I teach in the Divinity School at Duke University, a very secular university. But before Duke I taught fourteen years at the University of Notre Dame.

3 I relate this history only to suggest that I come from the Catholic side of Protestantism.

I am not sure that I can make clear what it means to say I come from the Catholic side of Protestantism, but at the very least, it means that I do not think Christianity began with the Reformation. When I was interviewed for possible appointment to the faculty at Notre Dame, I was asked what Protestant courses I would teach. I said I did not teach Protestant theology because I thought the very notion was a mistake. Rather I would teach Thomas Aquinas, because his work was crucial for my attempt to recover the virtues for understanding the Christian life. I saw no reason that Aquinas should be assumed to be only a thinker for Roman Catholics.

4 But my presumption that I could claim Aquinas as a theologian in my tradition betrays a Protestant consciousness that may be distinctly American. It turns out that even those of us who would like to be identified as representing the Catholic side of Protestantism do so as a matter of choice. This dilemma, I believe, is crucial for understanding the character of religious life in America.

America's God

5 America is the first great experiment in Protestant social formation. Protestantism in Europe always assumed and depended on the cultural habits that had been created by Catholic Christianity. America is the first place Protestantism did not have to define itself over against a previous Catholic culture. So America is the exemplification of a constructive Protestant social imagination.

6 I believe—as Mark Noll rightly suggests in his book, *America's God*—America is a synthesis of evangelical Protestantism, republican political ideology and common-sense moral reasoning. Americans were able to synthesize these antithetical traditions by making their faith in God indistinguishable from their loyalty to a country that insured them that they had the right to choose which god they would or would not believe in. That is why Bonhoeffer accurately characterized America Protestantism as "Protestantism without Reformation." American Protestants do not have to believe in God because they believe in belief. That is why we have never been able to produce interesting atheists in America. The god most Americans say they believe in just is not interesting enough to deny. The only kind of atheism that counts in America is to call into question the proposition that everyone has a right to life, liberty and happiness.

7 Thus America did not need to have an established church because it was assumed that the church was virtually established by the everyday habits of public life. For example, Noll calls attention to the 1833 amendment to the Massachusetts Constitution that did away with church establishment but nonetheless affirmed "the public worship of God, and the instructions in piety, religion, and morality, promote the happiness and prosperity of a people, and the security of republican government." Noll points out that these words were

written at the same time Alexis de Tocqueville had just returned to France from his tour of North America. Tocqueville descriptively confirmed the normative point made in the Massachusetts Constitution, observing:

8 "I do not know if all Americans have faith in their religion—for who can read to the bottom of hearts?—but I am sure that they believe it necessary to the maintenance of republican institutions. This opinion does not belong only to one class of citizens or to one party, but to the entire nation; one finds it in all ranks." Protestantism came to the land we now call American to make America Protestant. It was assumed that what it meant to be American and Protestant was equivalent to a faith in the reasonableness of the common man and the establishment of a democratic republic. But in the process the church in America became American—or, as Noll puts it, "because the churches had done so much to make America, they could not escape living with what they had made."

9 As a result Americans continue to maintain a stubborn belief in a god, but the god they believe in turns out to be the American god. To know or worship that god does not require that a church exist because that god is known through the providential establishment of a free people. This is a presumption shared by the religious right as well as the religious left in America. Both assume that America is the church.

10 Noll ends his account of these developments with the end of the Civil War, but the fundamental habits he identifies as decisive in the formation of the American religious and political consciousness continues to shape the way Christians—in particular, Protestant Christians—understand their place in America.

11 Yet I think we are beginning to see the loss of confidence by Protestants in their ability to sustain themselves in America, just to the extent that the inevitable conflict between the church, republicanism, and common-sense morality has now worked its way out. America is the great experiment in Protestant social thought but the world Protestants created now threatens to make Protestantism unintelligible to itself. That is an obscure remark I must now try to make clear.

Modernity and the Corruption of "Freedom"

12 I believe we may be living at a time when we are watching Protestantism—at least the kind of Protestantism we have in America—come to an end. It is dying of its own success. Protestantism became identified with the republican presumption in liberty as an end reinforced by belief in the common sense of the individual. As a result, Protestant churches in America lost the ability to maintain the disciplines necessary to sustain a people capable of being an alternative to the world. Ironically, the feverish fervency of the religious right in America to sustain faith as a necessary condition for supporting democracy cannot help but be a strategy that insures the faith that is sustained is not the Christian faith.

13 More Americans may go to church than their counterparts in Europe, but the churches to which they go do little to challenge the secular presumptions that form their lives or the lives of the churches to which they go. For the church is assumed to exist to reinforce the presumption that those that come to church have done so freely. The church's primary function, therefore, is to legitimate and sustain the presumption that America represents what all people would want to be if they had the benefit of American education and money.

14 Let me try to put this in a different register. America is the exemplification of what I call the project of modernity. That project is the attempt to produce a people who believe that they should have no story except the story that they choose when they had no story. That is what Americans mean by "freedom." The institutions that constitute the disciplinary forms of that project are liberal democracy and capitalism. Thus the presumption that if you get to choose between a Sony or Panasonic television, you have had a "free choice." The same presumption works for choosing a President. Once you have made your choice, you have to learn to live with it. So there is a kind of resignation that freedom requires.

15 I try to help Americans see that the story that they should have no story except the story they choose when they had no story is their story by asking them this question: "Do you think you ought to be held accountable for decisions you made when you did not know what you were doing?" They do not think they should be held accountable for decisions they made when they did not know what they were doing. They do not believe they should be held accountable because it is assumed that you should only be held accountable when you acted freely, and that means you had to know what you were doing.

16 I then point out the only difficulty with such an account of responsibility is that it makes marriage unintelligible. How could you ever know what you were doing when you promised lifelong, monogamous fidelity? I then observe that is why the church insists that your vows be witnessed by the church, since the church believes it has the duty to hold you responsible to promises you made when you did not know what you were doing.

17 The story that you should have no story but the story you choose when you had no story also makes it unintelligible to try having children. You never get the ones you want. Americans try to get the ones they want by only having children when they are "ready." This is a utopian desire that wreaks havoc on children so born, just to the extent they come to believe they can only be loved if they fulfill their parents' desires.

18 Of course, the problem with the story that you should have no story except the story you choose when you had no story is that story is a story that you have not chosen. But Americans do not have the ability to acknowledge that they have not chosen the story that they should have no story except the story they choose when they had no story. As

a result, they must learn to live with decisions they made when they thought they knew what they were doing but later realized they did not know what they were doing. They have a remedy when it comes to marriage—it is called divorce. They also have a remedy regarding children—it is called abortion. The story that you should have no story except the story you choose when you had no story obviously has implications for how faith is understood. The story that you should have no story except the story you choose when you had no story produces people who say things such as, "I believe Jesus is Lord—but that's just my personal opinion." The grammar of this kind of avowal obviously reveals a superficial person. But such people are the kind many think crucial to sustain democracy. For such a people are necessary in order to avoid the conflicts that otherwise might undermine the order, which is confused with peace, necessary to sustain a society that shares no goods in common other than the belief that there are no goods in common.

19 So an allegedly democratic society that styles itself as one made up of people of strong conviction in fact becomes the most conformist of social orders, because of the necessity to avoid conflicts that cannot be resolved.

20 Such a view has devastating effects on the church. For the church does not believe that you should have no story except the story you choose when you had no story. Rather the church believes that we are creatures of a good God who has storied us through engrafting us to the people of Israel through the life, death, and resurrection of Jesus of Nazareth. Christians do not believe we get to choose our story, but rather we discover that God has called us to participate in a story not of our own making. That is why we are called into the church as well as why we are called "Christian." A church so formed cannot help but be a challenge to a social order built on the contrary presumption that I get to make my life up.

21 But a church formed capable of challenging the reigning ethos that sustains America is no easy achievement. You may well think that the Catholic Church surely would be up to that task, but you need to remember that, as Archbishop Francis George of Chicago often remarks, Catholicism in America has largely become a form of Protestant Christianity. Catholics in America, like their Protestant sisters and brothers, are likely to assume that there is no essential tension between being a Christian and being an American. As a result, Catholics in America think the distinction between the public and the private (and their "faith" clearly falls into the latter) is a given that cannot be questioned.

America's Culture of Death

22 If I am right about the story that shapes the American self-understanding, I think we are in a position to better understand why after 11 September 2001 the self-proclaimed "most powerful nation in the world" runs on fear. It does so because the fear of death is necessary to insure a level of cooperation between people who otherwise share nothing in

common. That is, they share nothing in common other than the presumption that death is to be avoided at all costs.

23 That is why in America hospitals have become our cathedrals and physicians are our priests. Accordingly, medical schools are much more serious about the moral formation of their students than divinity schools. They are so because Americans do not believe that an inadequately trained priest may damage their salvation, but they do believe an inadequately trained doctor can hurt them.

24 The American desire to use medicine in an attempt to get out of life alive is but the domestic form of American foreign policy. 11 September 2001 gave America exactly what she so desperately needed after the end of the cold war, for it is unclear if America can live without a war. Otherwise, what would give us a moral compass? So, we got a "war against terrorism," which is a war without end.

25 That Americans are willing to die for America is indicative of their most basic conviction. As Carolyn Marvin and David Ingle observe in their book, "In an era of Western ascendancy, the triumph of Christianity clearly meant the triumph of the states of Christianity, among them the most powerful of modern states, the United States. Though religions have survived and flourished in persecution and powerlessness, supplicants nevertheless take manifestations of power as blessed evidence of the truth of faith. Still, in the religiously plural society of the United States, sectarian faith is optional for citizens, as everyone knows. Americans have rarely bled, sacrificed or died for Christianity or any other sectarian faith. Americans have often bled, sacrificed and died for their country. This fact is an important clue to its religious power. Though denominations are permitted to exist in the United States, they are not permitted to kill for their beliefs, which are not officially true. What is really true in any society is what is worth killing for, and what citizens may be compelled to sacrifice their lives for."

26 America is a culture of death because Americans cannot conceive of how life is possible in the face of death. Freedom names the attempt to live as though we will not die. Lives lived as though death is only a theoretical possibility, moreover, can only be sustained by a wealth otherwise unimaginable. But America is an extraordinarily wealthy society determined to remain so even if it requires our domination of the rest of the world. We are told that others hate us because they despise our freedoms, but it may be that others sense that what Americans call freedom is bought at the expense of the lives of others.

27 I love America and I love being an American. The energy of Americans—their ability to hew out lives often in unforgiving land, their natural generosity—I cherish. But I am a Christian. I cannot avoid the reality that American Christianity has been less than it should have been just to the extent that the church has failed to make clear that America's god is not the God we worship as Christians.

28 If I am right that we are now facing the end of Protestantism, hopefully that will leave the

church in America in a position with nothing to lose. When you have nothing to lose, all you have left is the truth. God may yet make the church faithful—even in America.

Notes

1. The passage is taken and adapted from "ABC Religion and Ethics." http://www.abc.net.au/religion/articles/2013/07/02/3794561.htm
2. Stanley Hauerwas is Gilbert T. Rowe Professor of Theological Ethics at Duke University. His most recent books are *War and the American Difference: Theological Reflections on Violence* and *National Identity* and *Hannah's Child: A Theologian's Memoir.*



After You Read

Vocabulary

A. The boldfaced words and phrases below are from the reading passage. Read each sentence and guess the meaning of the boldfaced words and phrases. Compare your answers with your partner's.

1. I ***saw no reason*** that Aquinas should be assumed to be only a thinker for Roman Catholics.
2. That is, they share nothing in common other than the ***presumption*** that death is to be avoided at all costs.
3. America is a ***synthesis*** of evangelical Protestantism, republican political ideology and commonsense moral reasoning.
4. Rather I would teach Thomas Aquinas, because his work ***was crucial for*** my attempt to recover the virtues for understanding the Christian life.
5. Americans were able to synthesize these ***antithetical*** traditions.
6. That is why Bonhoeffer ***accurately*** characterized America Protestantism as "Protestantism without Reformation."
7. The only kind of atheism that ***counts in*** America is to ***call into question*** the proposition that everyone has a right to life, liberty and happiness.
8. That Americans are willing to die for America is indicative of their most basic ***conviction***.
9. Yet I think we are beginning to see the loss of confidence by Protestants in their ability to sustain themselves in America, just to the extent that the ***inevitable*** conflict between the church, republicanism, and common-sense morality has now worked its way out.
10. America is the great experiment in Protestant social thought but the world Protestants created now threatens to make Protestantism ***unintelligible*** to itself.
11. Ironically, the feverish ***fervency*** of the religious right in America to sustain faith as a necessary condition for supporting democracy cannot help but be a strategy that insures

the faith that is sustained is not the Christian faith.

12. This is a utopian desire that ***wreaks havoc*** on children so born, just to the extent they come to believe they can only be loved if they fulfill their parents' desires.

13. They are so because Americans do not believe that an ***inadequately*** trained priest may damage their salvation, but they do believe an inadequately trained doctor can hurt them.

14. Such a view has ***devastating*** effects on the church. For the church does not believe that you should have no story except the story you choose when you had no story.

15. In an era of Western ascendancy, the ***triumph*** of Christianity clearly meant the triumph of the states of Christianity, among them the most powerful of modern states, the United States.

16. Though religions have survived and flourished in ***persecution*** and powerlessness, supplicants nevertheless take manifestations of power as blessed evidence of the truth of faith.

17. America is a culture of death because Americans cannot ***conceive of*** how life is possible in the face of death.

18. Lives lived as though death is only a theoretical possibility, moreover, can only be sustained by a wealth otherwise ***unimaginable***.

19. We are told that others hate us because they despise our freedoms, but it may be that others sense that what Americans call freedom is bought ***at the expense of*** the lives of others.

B. Fill in the blanks with the boldfaced words or phrases from Part A. Change the forms where necessary.

saw no reason	presumption	synthesis	was crucial for	antithetical
accurately	counts in	call into question	conviction	inevitable
unintelligible	fervency	wreaks havoc	inadequately	devastating
triumph	persecution	conceive of	unimaginable	at the expense of

1. Currently, it _________ you to solve the annoyance before it disrupts your work performance and career.

2. We can work harder at creating emotionally safe schools where bullying and rejection are ________ to school spirit.

3. According to the report, China's innovation system is not fully developed and ________ integrated.

4. Wrongfully, many people confuse success with wealth: they assume that a person's ________ can be concluded from the expensiveness of his or her watch, car, or house.

5. Well, if we see that our death is _________ and we really internalize that fact, perhaps that would reduce the badness of it.

6. The way we buy electricity today is like going to a store without seeing prices: we pick what we want, and receive an ________ bill at the end of the month.
7. This political _________ resulted in groups of dissidents fleeing together, which in turn resulted in the formation of some other ethnic groups.
8. When you're younger, you can only _________ trying a limited amount of things to work with.
9. In short, Darwin's understanding of competition makes clear that there can be no _________ that the process promotes the common good.
10. There is an acute danger that you will pause and _________ to continue them.
11. In order to understand the question fully, it is quite necessary to try and come to some middle ground _________ based on everyone's ideas.
12. You will generate new opportunities and new alternatives that were __________ to you before.
13. A greedy person may become obsessed with money or prestige __________ his health or relationships.
14. It was found that public have no lack of participation passion. Offering the free paths of participation, public will participate with great __________.
15. Once a hacker gains access to the password, he can __________, steal your identity, destroy your credit, ruin your relationships and expose your secrets.
16. My experience has been that the president would be eager to hear from lots of different voices in this argument so that he can build __________ on what the United States ought to do.
17. And mixed economic signals continue to __________ how long it will take for the country to emerge from recession.
18. But yet when you look back from the 20th century, these factors do __________ explaining how countries turn out to be the way they are.
19. Knowing where, when, and how to move will require rigorous market analysis with __________ data.
20. Taking into account the __________ effects of global warming, we can draw the conclusion that global warming is a great threat to our world.

C. **Build your vocabulary—use negative prefixes to create negative or opposite meaning of the following words, then fill in the blanks with the new words and change the forms where necessary.**

anti-	un-	dis-	in-		
___social	___avoidable	___respect	___agree	___intentional	___correct

1. Difficulties are_________, unless we do not engage in anything at all.
2. _________ behavior in teenagers may be due to brain abnormalities that cause them to be

aggressive, according to a new study.

3. The parcel was returned to the sender because the directions were _________.
4. No one discusses my works, either because they _________ or don't understand.
5. If ever I offended you, it was entirely _________.
6. He fears that distrust in the courts would lead to _________ for the law.

Comprehension of the Text

A. Questions for discussion

1. What is the author's understanding of "the *New York Times* Catholics"?
2. Why does the author think that they would have never been able to produce interesting atheists in America?
3. What are the similarities between Protestantism and the promised lifelong, monogamous fidelity? What makes them unintelligible? Do you agree on the author's opinion?
4. How do you understand America's culture of death? Are there some similarities and differences between theirs and ours?

B. Understanding details

Write T if the statement agrees with the information given in the passage, F if the statement contradicts the information and NG if the statement presents no information from the passage.

1. Catholics in America are not required to obey the Pope. But if they are required so, Catholics will take what the Pope has said seriously.
2. According to the author, Thomas Aquinas is a thinker for Roman Catholics, so his work is not important to recover the virtues for understanding the Protestant life.
3. Based on Noll's example, it was not quite necessary for America to have an established church because it was thought that the church was basically established by public life habits.
4. Americans continue to maintain a stubborn belief in a god, but to know or worship that god does require them to have a regular pray at church.
5. The main function of the church is to prove the fact that America is a democratic country.
6. Due to the necessity to avoid conflicts, an allegedly democratic society actually becomes the most conformist of social orders.
7. The spirit of "the story that you should have no story except the story you choose when you had no story" means Americans have the freedom of personal choice and they are not accountable for the decision they made.
8. Medical schools are no less serious about the moral formation of their students than divinity schools since Americans believe that neither an inadequately trained priest nor an inadequately trained doctor may hurt them.

9. That Americans are willing to die for America is mainly based on the idea they will bleed and sacrifice for their religious belief.

10. The true meaning of American's death culture is that Americans will die for their country instead of for the religious belief, and their freedom is at the cost of others' lives.

Research Question

What do you know about the origin, development and the "end" of Protestantism in the United States? Research into the question and report on your findings.

Recommended Readings

1. "What Have I Done? Reflections on God and Mental Illness After 'Hannah's Child" by Stanley Hauerwas, published on 11 Jun 2013.

2. "Sacrificed on the Altar of the Nation: Christian Realism and the Unreality of War" by Stanley Hauerwas, published on 9 Nov 2012.

Part III ★ Supplementary Reading Passage (Text B)

American Religion Has Never Looked Quite Like It Does Today

Antonia Blumberg



1 Nearly a century after German philosopher Friedrich Nietzsche first proclaimed "God is dead," *TIME* magazine released a controversial cover on its April 8, 1966 edition with the related provocative question: "Is God dead?"

2 Both *Nietzsche* and *TIME* were exploring the prominence of God in people's lives, and whether religiosity was on the decline in the society. Fifty years later, religion experts are still grappling with that question, though the context has drastically changed.

3 By many measures, religious practice and affiliation has greatly declined in the United States in the last 50 years. And yet spirituality, religion's free-spirited sibling, appears to

be as strong—if not stronger—than ever.

4 Here's a look at some of the ways religious practice and belief have changed in the U.S. the last 50 years, and the trends that may continue to evolve:

Belief in God Has Wavered.

5 In 1966, some 98 percent of Americans said they believed in God, according to a Gallup survey. When Gallup and Pew Research surveyed Americans in 2014, the number had dropped to 86 percent and 89 percent respectively. Among the youngest adults surveyed by Pew, those born between 1990 and 1996, the share of believers was just 80 percent.

6 Some researchers argue that the number has decreased simply because Americans are more comfortable now than they were in the 60s admitting that they don't believe in God.

Christianity Has Declined.

7 In 1948, Gallup found that about 91 percent of Americans identified as Christian. That number took a big dip in subsequent decades and continues to decline in recent years. From 2007 to 2014 alone, the percentage of Americans who identified as Christian fell from 78.4 percent to 70.6 percent.

A New "Religious" Group Has Emerged.

8 Nearly one in three Americans under 35 today are religiously unaffiliated, meaning they do not identify with any formal religious group. As a whole, these "nones" comprise the second largest religious group in the U.S. behind evangelical Protestants.

Spirituality Has Taken Center Stage.

9 The term "spiritual but not religious" has emerged in recent years to describe how more and more Americans identify. Yes, religious affiliation has declined. But feelings of spiritual peace and wellbeing? Wonder about the universe? Both have significantly increased in the last decade across religious and nonreligious groups. Even among the unaffiliated and those who say religion isn't particularly important to them, spiritual sentiment is strong and growing. And more than half of atheists say they regularly feel a sense of awe and wonder. Between 2007 and 2014, the percentage of atheists who said they felt a deep sense of wonder about the universe on a weekly basis rose a full 17 points from 37 percent to 54 percent.

The Importance of Religion in Americans' Lives Has Shifted.

10 In 2007, 56 percent of Americans said religion was very important in their lives. Measures of this question from the 1950s and 1960s showed that at that time, over 70 percent of Americans said religion was very important in their daily lives.

Church Attendance Has Declined.

11 In a 1937 Gallup Poll, 73 percent of Americans said they were church members. That percentage fell to around 70 percent in the 1960s and 1970s. By the 2000s, that number hovered around 60 percent.

More Women Are Entering the Clergy.

12 In many Christian and Jewish congregations, the number of clergywomen has greatly increased. According to data from the Association of Theological Schools, women today make up about a third of all seminary students. Thirty years ago, women made up less than a fifth of seminary students. This is due in large part to the fact that it wasn't until after World War II that many of the larger and more prominent denominations started allowing women's ordination. The United Methodist Church and what would later become the Presbyterian Church U.S.A. ordained their first women ministers in 1965. The Evangelical Lutheran Church in America, Reform Judaism, and the Episcopal Church followed their lead in the early 1970s.

The Religious Right Got Organized.

13 Contrary to popular belief, it was segregation—and not abortion—that mobilized the religious right in the 1960s and 1970s. In a series of court cases, Paul Weyrich, a religious conservative political activist, worked to organize evangelicals around segregation as an issue of "religious freedom." A 1971 ruling in Green v. Connally upheld that racially discriminatory private schools could not receive tax exemption "for charitable, educational institutions, and persons making gifts to such schools." Weyrich and others tried to fight this by saying that because private schools received no federal funding, the government couldn't tell them how to operate (i.e. they could continue discriminating against African American applicants). Sound familiar?

14 Prior to the 1970s, the relationship between evangelical Christians and the Republican party was negligible. In 2016, it's hard to imagine a Republican party without its evangelical voting bloc.

We Entered an Era of Interfaith Engagement.

15 In 1965, the Catholic Church took a huge step for interfaith relations by publishing a document that acknowledged the divine origin of all human beings. In the decades after, interfaith engagement exploded in the United States, with the founding of countless organizations and conferences dedicated to multi-faith dialogue. The Council for a Parliament of the World's Religions formed in 1988 in the spirit of the first interfaith convention that occurred a century earlier, and groups like Interfaith Power & Light and Interfaith Youth Core emerged to usher in a new millennium of interfaith work.

Non-Christian Faiths Have Grown.

16 Islam, Hinduism and a number of other non-Christian faiths have risen in the U.S. in recent years. This change in the face of American religion might be partially a result of the Immigration and Naturalization Act of 1965, which led to an influx of immigrants from India and other countries with large Hindu and Muslim populations. Pew Research predicts that by 2050, Muslims will surpass Jews as the second largest organized religious group after Christians. Hindus are also projected to rise from 0.7 percent of the U.S. population to 1.2 percent in 2050. Members of "other religions" (a category that includes Sikhs, Wiccans and Unitarian Universalists) are also expected to continue growing.

Islamophobia Has Risen Sharply.

17 Anti-Muslim sentiment is not a new phenomenon in the United States. For the first half of the 20th century American courts frequently denied citizenship to Muslims and those perceived to be Muslim, according to legal scholar Khaled A Beydoun.

18 But many feel that Islamophobia has risen in recent decades, especially in the aftermath of the September 11 attacks. In the last few years anti-Muslim aggression has taken a disturbing turn, with new incidents being reported weekly.

Advocacy Agencies Were Established for Frequently Targeted Religious Groups.

19 The Council on American-Islamic Relations, or CAIR, was founded in 1994 as an "organization that challenges stereotypes of Islam and Muslims." The Sikh Coalition was formed in the aftermath of the terrorist attacks of September 11, 2001 and ensuing violence toward the country's Sikh population. The Hindu American Foundation, an advocacy organization for the Hindu American community, was founded in 2003. Lady Liberty League, an organization that fights for religious freedom for Wiccans, pagans, and other nature religion practitioners, formed in 1985. And the list goes on.

The Spirituality Marketplace Exploded.

20 From spiritual gurus, to self-help books, to wellness retreats, the market for spirituality in the U.S. has perhaps never been so robust. The self-help industry, which often include alternative modes of spirituality along with motivational books and life coaching, brings in $13 billion a year in the form of books, retreats, classes and more. In the last 50 years, modern spiritual gurus like Deepak Chopra, Dr. Andrew Weil, Ram Dass, Eckhart Tolle, Oprah Winfrey, Byron Katie, Marianne Williamson and countless others emerged with a new prescription for well-being. Yoga became a $27 billion industry with more than 20 million practitioners in the U.S.. Meditation and mindfulness were quick to follow, gaining fans among major companies like Google, General Mills, Aetna and Goldman Sachs.

The New Atheists Became a Religion unto Themselves.

21 Non-believers have always been part of the American demographic, but atheists and humanists have perhaps never been as organized, prominent and vocal as they are today. Though many of the largest organizations, like American Atheists, American Humanist Association, and Freedom from Religion Foundation, were established decades ago, the New Atheists emerged in the 2000s with a righteous, anti-religious fervor. Spearheaded by prominent British atheists Richard Dawkins and Christopher Hitchens, as well as American atheist Sam Harris, the New Atheists have gained a large following eager to read their books, watch their debates and attend their conventions.

Group Work: Cross-Cultural Study ★

Conduct an interview with several Americans and Chinese about religion and make an oral presentation about your findings. You may ask them the following questions and add any question as you like.

1. What are the major religions in your country?
2. Do you think religion is important? If yes, how important is it?
3. What are the impacts of religion on people's lives? Why?
4. Can you find any trends that are creating a spiritual kaleidoscope in the United States?





Individualism

To be nobody but myself—in a world which is doing its best, night and day, to make you everybody else—means to fight the hardest battle which any human being can fight, and never stop fighting.

E. E. Cummings (1894–1962)

Preview Questions

Discuss the questions with your classmates to find out what you know about individualism in the United States.

1. What is the dominant culture in American society?
2. What do you think are the images of individualism in the United States? Give some specific examples.
3. Do you think there is an impassable gulf between individualism and collectivism? Do you think of individualism as acting in self-interest?

Part I ★ Background Knowledge

Individualism

Individualism is the core of American values. It has been the primary force of American civilization for more than two centuries. It is individualism that has supplied the motivation of American political, economic and spiritual institutions in the history of its development.

Individualism is originated from the great English scholar John Locke's doctrine of separation of powers in the 17th century. Locke's doctrine mainly emphasized the individual rights, which affected one of the United States' founders, Thomas Jefferson, pretty much. Until the year of 1840, a French political commentator Alexis de Tocqueville coined the word "individualism." Since then, individualism began to encourage generations of Americans to strive for creating a great country and fighting for a better life.

According to *Encyclopedia Britannia*, individualism is a kind of political and social philosophy that places high value on the freedom of the individual and generally stresses the self-directed, self-contained, and comparatively unrestrained individual or ego. Another authoritative dictionary, *American Heritage Dictionary*, defines individualism in the following three points: belief in the primary importance of the individual and in the virtues of self-

reliance and personal independence; a doctrine of freedom from government regulation of personal economic or social goals; the doctrine that the interests of the individual should take precedence over the interests of the group. Generally speaking, individualism emphasizes the individual's rights, including individual happiness and liberty, which are self-directed, self-contained and self-developed.

Rugged Individualism

Rugged Individualism (Frontier culture in America) was first presented as an important historical event at a meeting of the World Congress of Historians held in Chicago in the summer of 1893. A young professor from the University of Wisconsin named Frederick Jackson Turner read his social analysis entitled "The Significance of the Frontier in American History." In it, he told Americans that they were a rugged, self-made race of men, forged in adversity through the pioneering experience, reborn and purified into a breed unique on earth.

Maybe a more accurate and less romanticized view of what the uninhabited American frontier provided was space where people were able to choose to live among like-minded people in isolation from others and the raw material necessary to do it. And the hardship of the pioneer experience did forge a new society by requiring the people to drop some of the cultural makeup, to undergo a trait reduction and simplification. Meanwhile, those traits which were retained became more important and formed a base to which new traits were added to form a new culture. Frederick Jackson Turner may have been wrong in much of his historical analysis, but he did capture a true sense of American rugged individualism.

American Pioneers

American pioneers are any of the people in American history who migrated west to join in settling and developing new areas. The term especially refers to those who were going to settle any territory which had previously not been settled or developed by European, African or American society, although the territory may have been inhabited by or utilized by Native Americans.

The pioneer concept and ethos greatly predate the migration to parts of the United States now called Western, as many places now considered as East were also settled by pioneers from the coast.

Social Darwinism

Social Darwinism was promoted by Herbert Spencer, a 19th century philosopher. Social Darwinism is an application of the theory of natural selection to social, political, and economic issues. In its simplest form, Social Darwinism follows the mantra of "the strong survive," including human issues. This theory was used to promote the idea that the white

European race was superior to others, and therefore, destined to rule over them.

At the time that Spencer began to promote Social Darwinism, the technology, economy, and government of the "White European" was advanced in comparison to that of other cultures. Looking at this apparent advantage, as well as the economic and military structures, some argued that natural selection was playing out, and that the race more suited to survival was winning. Some even extended this philosophy into a micro-economic issue, claiming that social welfare programs that helped the poor and disadvantaged were contrary to nature itself. Those who reject any and all forms of charity or governmental welfare often use arguments rooted in Social Darwinism.

It is important to note that Darwin did not extend his theories to a social or economic level, nor are any credible evolutionists subscribing to the theories of Social Darwinism. Herbert Spencer's philosophy is only loosely based on the premises of Darwin's work.

However, according to evolutionary theory, nature is a "kill-or-be-killed" system. Those that cannot keep up are either left behind or cut off. If evolution, through chance, is solely responsible for life as we now know it, why should that process be countered? If "survival of the fittest" or "kill or be killed" cannot apply in what we define as "decent society," then, which is wrong, society or evolution? If neither, then how do we explain morality, charity, and compassion? Why drain resources from the strong to support the weak? Certainly, we should be charitable and help those in need.

Words and Expressions

separation of powers 权力分立；三权分立
self-reliance *n.* 自力更生，依靠自己
rugged individualism 顽强的个人主义
self-made *adj.* 自制的；自力更生的
cultural makeup 文化构成
frontier life 边界生活
pioneer *n.* 先锋；拓荒者 *v.* 开辟；倡导
Social Darwinism 社会达尔文主义
mantra *n.* 咒语（尤指四吠陀经典内作为咒文或祷告唱念的）；颂歌
the strong survive 强者生存
evolutionary theory 进化论
survival of the fittest 适者生存
virtue *n.* 美德；优点
like-minded *adj.* 志趣相投的
compassion *n.* 同情，怜悯

Part II ★ Reading Passage (Text A)

From Rugged Individualism to Social Individualism: Reframing America's Ideology

S. M. Miller

Individualism is defined as "the doctrine that self-interest is the proper goal for all human actions." In the United States, that definition has been misrepresented because acting in one's self-interest has come to signify acting alone.



1 Few images have captivated the American imagination as vividly as that of the "rugged individual." From John Smith at Jamestown to Steve Jobs in Silicon Valley, these iconic figures—almost always men—are admired in textbooks and tabloids for their initiative, tenacity, and creativity for they embody a national value many hold as the source of our greatness: individualism.

2 Individualism is defined as "the doctrine that self-interest is the proper goal for all human actions." In the United States, that definition has been misrepresented because acting in one's self-interest has come to signify acting alone. Hence, a poor American "pulls himself up by his bootstraps." Huckleberry Finn lights out—alone—for the West. Shane, the title character in the movie *Shane! Come Back!* rides off—alone—into the sunset. A fireman rushes—alone—into a burning building. The scientist, the magnate, the statesman toil—alone—at their late-night labs and desks.

Cowboys and Pioneers: A False Image

3 American individualism seems to be as much about autonomy as it is about self-interest.

4 But how well does this perception of individualism stand up to the lived experiences of Americans, both historically and today? Take, for example, the eighteenth- and

nineteenth-century pioneers—seemingly the epitome of "rugged individualists," abandoning everything and following the ubiquitous call to the freedom of the American West. Upon examining historical documents, however, we see covered-wagon trains carrying not solitary individuals but families. These families were anything but individualistic: they knew their survival depended on group effort, on circling the wagons, and on aid and protection from the American military. Even when their journey was finished, their reliance on the group was not. The settlement of America was less about individuals acting alone than about families coming together for communal activities like barn raisings, child rearing, and planting and harvesting.

5 Or consider Hollywood, where the myth of American individualism as self-reliance is by no means as absolute as the legends imply. While movie cowboys do ride off alone into the sunset, just as often they are shown visiting saloons, catching up with buddies, and participating in long-standing community rituals like card playing or whiskey drinking. When Chris, the soft-hearted gunman played by Yul Brynner in *The Magnificent Seven*, agrees to help the poor Mexican villagers he encounters, his first step is to round up a team. Likewise, in the classic film *High Noon* the brave sheriff (played by Gary Cooper) survives only because his markswoman wife (played by Grace Kelly) overcomes her pacifist scruples and guns down the bad guy.

6 Real-life heroes, too, recognize the importance of acting in concert with others. Military units build on the theme of the three musketeers—"one for all, and all for one"—and promote a "buddy system" as one of their prime objectives. Emergency responders risk life and limb for their colleagues, as evidenced by their selfless response to the World Trade Center disaster.

7 And long before "collaboration" and "cooperative learning" became buzz terms in the workplace and classroom, successful organizations had valued individuals acting together, even while pursuing self-directed goals. When I was embarking on my academic career many years ago and struggling to make ends meet, I worked one summer in a lamp factory and got a small taste of the guild-like support workers have enjoyed for centuries when an older black man with whom I had no prior relationship helped me meet the daily quota of discarded base attachments. In doing so, he was not motivated by self-interest; for him, collaborating was simply good practice, just as it was, and still is, for millions of students and workers. Conversely, schools and organizations that do not support mutual aid are frequently deemed "sick."

8 A deeper analysis of American individualism, then, begins to uncover a gross misunderstanding of what this value really has meant—and still means—to our nation. Our fascination with the image of individualism, and our blindness to its reality, has allowed us to fall into the trap of dichotomous thinking, in which we believe an individualist cannot be autonomous and collaborative at the same time.

9 Dichotomous thinking regarding individualism—embracing the autonomy without collaboration and concern for community—can be disastrous. Corporate scandals in the beginning years of the twentieth-first century (think Enron) paint a disturbing picture of what happens when individualism is distorted into a Machiavellian justification for unfettered materialism and greed.

10 But true American individualism, the type practiced by real settlers and scientists and statesmen, defies dichotomous thinking. True individualism is interwoven with cooperation and a concern for the larger community.

11 When thinking of individualism, rather than imagining a lone cowboy riding off into the sunset we might instead imagine an improvisational jazz group blending individual and group creativity. Their song begins with the group in concert; then the trumpeter picks up a theme and begins improvising on it while the other musicians listen and provide appropriate background; when the trumpeter finishes, the pianist takes center stage, with background help from the others. The musicians do not compete but operate as an ensemble supporting one another in this innovative performance. The aim is a cohesive, engaging piece in which the individual effort of each musician fosters a superior group performance.

12 If we are to move forward as a nation, we must begin to reimagine American individualism in this way. The German Social Democratic Party has stated that "individuality and solidarity should not be counter posed as opposites." We in America must find a way to embrace the same idea by redefining our beloved individualism so that it carries the initiative, tenacity, and creativity so integral to our identity while also acknowledging its connection to community that has always been a critical part of American life.

Turning toward "Social Individualism"

13 It is time to embrace a more inclusive and realistic understanding of America's brand of individualism. In reframing this nation's doctrine of individualism, we must recognize that when stripped of their larger connection to community, behaviors motivated by self-interest become destructive to personal relationships, community ties, and group or social responsibility.

14 Reframing this deeply ingrained value from "rugged individualism" to "social individualism" may not be as difficult as one might think. Looking back to the use of the term "compassionate conservative" by individualistic-minded Republicans like George W. Bush, it is possible to see how the doctrine of individualism can coexist with the social values conveyed by the term "compassionate." A useful working definition for social individualism, based on fusing the goals of responsible individuals with those

of a responsible society, would be "self-interest that enhances the development of the individual without neglecting the potential of other individuals."

15 In advocating for social individualism, then, we do not disparage hallmark American traits like initiative, tenacity, and creativity, or the desire to forge identity and achieve success. But we do make the doctrine of individualism less gender-driven and embrace it not from a competitive Social Darwinist angle, in which winner-takes-all, but from what feminist thinker Jean Baker Miller termed a "connections," or "relational," approach, as exhibited by women who advance in their careers while simultaneously contributing to a more interactive culture in the workplace. We also redefine what we mean by "community" so that it signifies not so much a geographic location as feelings of connection to and responsibility for others beyond one's own immediate surroundings. Social individualism does not deny people the pursuit of their own dreams and ambitions, but neither does it grant them license to forget that all human beings are deserving of attention and respect.

16 The journey toward social individualism may seem daunting, but we must not forget that our nation in deed—if not in rhetoric—knows its value well. Historically, we have lived through eras in which our communities emphasized individual responsibility and the communal obligation to invite all people to dig an economic foothold and realize their potential as well.

17 For example, many of America's intrepid settlers were supported and inspired in their ambitions by the Homestead Acts, which provided them with free land and palpable hope. "Up-by-the-bootstrap" successes have almost always been welfare recipients of free or reduced tuition at public universities, Veterans benefits, or other aid programs. On a larger scale, the economic expansion that began during World War II and continued for much of the twentieth century was something of a subsidy itself, bringing opportunities for prosperity to many members of families with low income and little education.

18 Thus, as a nation we have lived through eras in which the goals of "success" and "ambition" were understood as positive societal gains, not just individual benefits. It is time to create that type of society anew.

19 When individualism—perhaps the central motif of American life—is reframed in this way, other traditional values do as well. Fairness takes on new meaning, as does equity, patriotism, success, and justice. A reframed concept of social individualism will help voters break out of dichotomous thinking and broaden their outlook. It will move us toward a new climate of national responsibility in which we commit to nurturing the potential of each individual by promoting the social conditions, especially the economic and educational opportunities, under which it can flourish. In short, it will help us return to the democratic values and dreams we have too long neglected: inalienable rights not to individual autonomy but to life, liberty, and the pursuit of happiness for all.

Notes

1. The article was originally published on "Nation of Change" on July 13, 2015. http://sm-mike-miller.com/blogs/page/2/
2. The discussion of individualism owes much to luncheon conversations with historian Joseph Boskin of Boston University, my persevering and eloquent mentor on American history and popular culture.
3. "To pull oneself up by one's bootstraps" is to improve one's situation by one's efforts.
4. Jean Baker Miller, *Toward a New Psychology of Women* (Boston: Beacon Press, 1976), rev. ed., 1988; also, Jean Baker Miller and Irene Pierce Stiver, *The Healing Connection: How Women Form Connections in Therapy and in Life* (Boston: Beacon Press, 1997).

Background Information

1. **Enron Case:** At the end of 2001, Enron Corporation was revealed that its reported financial condition was sustained by institutionalized, systematic, and creatively planned accounting fraud, known since as the Enron scandal. Enron has since become a well-known example of willful corporate fraud and corruption. The scandal also brought into question the accounting practices and activities of many corporations in the United States and was a factor in the enactment of the Sarbanes-Oxley Act of 2002. The scandal also affected the greater business world by causing the dissolution of the Arthur Andersen accounting firm.
2. **Homestead Acts:** The Homestead Acts were several United States federal laws that gave an applicant ownership of land, typically called a "homestead," at little or no cost. In all, more than 270 million acres of public land, or nearly 10% of the total area of the U.S., were given away free to 1.6 million homesteaders; most of the homesteads were west of the Mississippi River.



Vocabulary

A. The boldfaced words and phrases below are from the reading passage. Read each sentence and guess the meaning of the boldfaced words and phrases. Compare your answers with your partner's.

1. Our fascination with the image of individualism, and our blindness to its reality, has allowed us to fall into the trap of ***dichotomous*** thinking.
2. True individualism is ***interwoven*** with cooperation and a concern for the larger community.

3. In advocating for social individualism, then, we do not ***disparage*** hallmark American traits like initiative, tenacity, and creativity, or the desire to ***forge*** identity and achieve success.
4. Reframing this deeply ***ingrained*** value from "rugged individualism" to "social individualism" may not be as difficult as one might think.
5. Individualism is distorted into a Machiavellian justification for ***unfettered*** materialism and greed.
6. We might instead imagine an ***improvisational*** jazz group blending individual and group creativity.
7. Look back to the use of the term "***compassionate*** conservative" by individualistic-minded Republicans like George W. Bush.
8. The aim is a cohesive, engaging piece in which the individual effort of each musician ***fosters*** a superior group performance.
9. When I was ***embarking on*** my academic career many years ago and struggling to make ends meet, I worked one summer in a lamp factory.
10. From John Smith at Jamestown to Steve Jobs in Silicon Valley, these iconic figures—almost always men—are admired in textbooks and tabloids for their initiative, ***tenacity***, and creativity for they ***embody*** a national value many hold as the source of our greatness: individualism.
11. Take, for example, the eighteenth- and nineteenth-century pioneers—seemingly the ***epitome*** of "rugged individualists," abandoning everything and following the ***ubiquitous*** call to the freedom of the American West.
12. The musicians do not compete but operate as an ***ensemble*** supporting one another in this innovative performance.
13. It will move us toward a new climate of national responsibility in which we commit to ***nurturing*** the potential of each individual by promoting the social conditions.
14. For example, many of America's ***intrepid*** settlers were supported and inspired in their ambitions by the Homestead Acts, which provided them with free land and ***palpable*** hope.
15. Jean Baker Miller termed a "connections," or "relational," approach, as exhibited by women who advance in their careers while simultaneously ***contributing to*** a more interactive culture in the workplace.
16. When individualism—perhaps the central ***motif*** of American life—is reframed in this way, other traditional values do as well.

B. **Fill in the blanks with the boldfaced words or phrases from Part A. Change the forms where necessary.**

dichotomous	interwoven	disparage	forge	ingrained
unfettered	improvisational	compassionate	fosters	embarking on
tenacity	embody	epitome	ubiquitous	ensemble
nurturing	intrepid	palpable	contributing to	motif

1. We'll also include some lessons learned from our experience that will hopefully help you if you decide to __________ a similar project.
2. The dialogue of different cultures is the best way to__________ understanding and respect between peoples.
3. China has made great progress since its reform and opening up with Shanghai being a vivid __________ of China's development.
4. By reaching out to everyone in need, we make our community a more just and __________ place to live.
5. They defined simply by a __________ division within the upper, middle, and lower classes.
6. The program aims to __________ links between higher education and small businesses.
7. Universities should __________ students' humanistic spirits and encourage them to play their talents fully to human cause.
8. Exploration is a development and refinement of the material that arises from the __________ process.
9. Complex family relationships __________ with a murder plot in this ambitious new novel.
10. The belief that one should work hard is deeply __________ in our culture.
11. Once a team has demonstrated courage and humility, it takes __________ to ultimately finish the whole project.
12. I believed that the treaty will not only benefit the two countries and peoples but also __________ world peace, stability and development.
13. We honor them not only because they are guardians of our liberty, but because they __________ the spirit of service: a willingness to find meaning in something greater than themselves.
14. Researchers must not unjustifiably criticize or __________ other researchers. Instead, they need to respect each other.
15. We are gradually beginning to realize that the potential for life is __________ throughout our galaxy.
16. The CEO must manage the enterprise as a symphony conductor, getting all parts of the enterprise to play "__________," or mobilizing cooperation spirits of all staff.

17. Along with the idea of being an __________explorer in a foreign land, foreigners need to overcome many difficulties and hardships.
18. The projects could bring some prosperity to the region where the poverty is __________ and exists in every corner of the place.
19. Meanwhile, the opportunities for true profit from innovation in the__________ and free global internet are staggering.
20. The __________of these volumes is that "solitude is the richness of the soul, loneliness is its poverty."

C. Build your vocabulary—use the following prefixes to create new words, then fill in the blanks with the new words and change the forms where necessary.

mis-	ir-	dis-	en-	con-	in-
___ resistible	___represent	___courage	___consistent	___cover	___temporary

1. The mass media consistently _________ the true meaning of the government.
2. We also found the various studies were more _________ than we would have expected.
3. Only then can we _________ for ourselves what the truth is in any given situation.
4. At this _________ price how could you not order one up for your favorite Apple product?
5. Old and young friends learn from each other and _________ each other to make progress.
6. If you usually read history books, why not try a _________ novel?

Comprehension of the Text

A. Questions for discussion

1. What is the author's understanding of individualism?
2. Why does the author think cowboys and pioneers are false images of American individualism?
3. What do you think of the opinion that "individuality and solidarity should not be counter-posed as opposites"?
4. What is the way, suggested by the author, to reframe the nation's doctrine from rugged individualism to social individualism?

B. Understanding details

Write T if the statement agrees with the information given in the passage, F if the statement contradicts the information and NG if the statement presents no information from the passage.

1. In Hollywood, American individualism is portrayed as absolute self-reliance, individuals acting together is not valued.

2. According to the author, individualism is not only concerned with autonomy but also with collaboration and consideration for the community, if not, the consequence will be disastrous.
3. Connection to community has always been a critical part of American life.
4. Reframing the deeply ingrained value from "rugged individualism" to "social individualism" is difficult and can be realized in the near future.
5. Social individualism denies people the pursuit of their own dreams and ambitions.
6. Winner-takes-all from a competitive Social Darwinist angle is applicable in today's society.
7. A reframed concept of social individualism will help renew the meaning of fairness, equity, patriotism, success, and justice.
8. Man always embodies a national value many hold as the source of our greatness: individualism.
9. Especially in the eighteenth- and nineteenth-century, the settlement of America was more about individuals acting alone than about families.
10. An individualist cannot be autonomous and collaborative at the same time.

Research Question

What do you know about individualism in the United States? Make some investigations into the question and present an oral report on your findings to your classmates.

Recommended Books

1. ***The Fountainhead*** by Ayn Rand: *The Fountainhead* is a 1943 novel by Ayn Rand and was her first major literary success. The novel's protagonist, Howard Roark, is an individualistic young architect who refuses to compromise his artistic and personal vision for worldly recognition and success. The story follows his battle to practice modern architecture while opposed by an establishment centered on tradition. Roark embodies what Rand believed to be the ideal man, and his struggle reflects Rand's belief that individualism is superior to collectivism.
2. ***Forrest Gump*** by Winston Groom: *Forrest Gump* is a 1994 American comedy-drama film based on the 1986 novel of the same name by Winston Groom. The story depicts several decades in the life of Forrest Gump, a slow-witted but kind-hearted, good-natured and athletically prodigious man from Alabama who witnesses, and in some cases influences, some of the defining events of the latter half of the 20th century in the United States; more specifically, the period between Forrest's birth in 1944 and 1982.



Part III ★ Supplementary Reading Passage (Text B)

How Our Individualism Has Trapped Us in a Welfare State

Heather Judd

America's enchantment with individualism is so thoroughly ingrained that it has become almost invisible, except in our massive, socialistic welfare state.

1 At what point does a society cease to be a society? Somewhere there is a line between an organized group of people sharing a common culture and a group of disconnected people living in geographical proximity to one another. Whether American society has crossed that line of dissolution is debatable, but we are at the least heading intently toward that oxymoronic state of existence: individualized society.

2 We are obsessed with the idea of how connected we are, but social media is no substitute for real society, and our thousand electronic connections only dazzle our minds enough that we cannot recognize how paltry our actual human connections have become. The process of individualization that began centuries ago is now increasing at an exponential rate, fueled partly through technological realities, but even more so through the weighty accumulation of ideological shifts.

3 Cultural individualization has obviously contributed to our many dismembered families, but it has also cornered us into a welfare state mentality from which we cannot escape unless we replace our concept of a society of individuals with something more ordered and interconnected.

A Brief History of Individualism

4 In my ninth-grade government and economics course, I memorized the definition that "the family is the basic unit of society." Even 20 years ago, the reality of that definition was tenuous. Family as a social unit in America has been measurably in decline for more than half a century. It is not the deterioration of the family, though, that has led to the concept of the individual as the basic social unit, but vice versa.

5 Throughout millennia of human history, societies were structured from the family upward. Exile, which hardly seems a threatening penalty today, was the epitome of punishment in antiquity because it cut the individual off from family and thus from society, including all means of financial and physical well-being. The much-maligned feudal system of the medieval period was not intended to keep power in the hands of a few, but rather to provide protection for all by ensuring each had a secure place within the social order.

6 With the exception of monastic life, outside of marriage and family there was no way to gain the material items necessary for daily existence. At every stage of life, each individual was connected to family in some way—as a child, a spouse, or a parent. In fact, up until the eighteenth century or so, the family was not only the basic unit of society but more importantly its basic model. The state was the benevolent "parent" of all, deriving authority not by mutual agreement but by transcendent decree.

7 The ideological shift toward individualization began to be stated clearly in the Enlightenment. Distilling truth down to only what could be derived by reason, Enlightenment thinkers effectively eschewed all realities except the self. The philosophy of the social contract became the predominant political theory in Europe, but also in the nascent United States, which declared its independence precisely on the basis of government being legitimate only through "the consent of the governed."

8 The practical push toward individualism came at the behest of the Industrial Revolution. Centralized work in factories relied on people acting as individual workers, not members of a family. Machines equalized women and children with men as useful laborers, and rather than family providing security as the place physical needs could be met, it became a place of uncertainty where a man's monetary income was increasingly strained to provide for his entire family unless he were willing to send some of them into the factories or others' homes to work as servants or tutors.

9 By the mid-nineteenth century, transcendentalists such as Emerson and Thoreau turned from rationalism but continued to extol the self-sufficiency of the individual. The twentieth and twenty-first centuries have dutifully followed the path they blazed, separating the individual from society, then family, and now even the self, as we question whether we have any inherent identity apart from our transitory desires and feelings.

Family as an Oddity, Not a Norm

10 These intentional and unintentional shifts have brought us to the twenty-first century with the assumption people should navigate life from the perspective of the individual, not the family. The preeminent philosophy of our day is the starry-eyed Disney moral "Be yourself!" What does this vacuous imperative even mean? Can you actually avoid being yourself?

11 If we assume dastardly forces such as family and societal responsibilities can sway you to be something other than yourself, how can you be sure you have filtered out all these pernicious influences to distill your true essence? Unless you are content to "be yourself" in isolation, you end up performing a precarious social balancing act in which individualism turns a blind eye to its own impossibility in order to become the basis of our cultural norms. We live alone together.

12 Parents do not want to “impose” their beliefs on their children, thereby harming their distinct personalities, so they raise their children without religion or discipline. Birth control and abortion become “health rights” because men and women want the pleasure of sex without any inconvenient consequences to restrict their individual plans. Retirement communities and nursing homes conveniently remove the dependent elderly so their affluent children and grandchildren can continue their individual lives without nuisance.

13 Perhaps most telling is the rise of singlehood as a way of life. More than a quarter of American dwellings now house only a single inhabitant. We have gone from assuming that the natural life course after adolescence is marriage (living alone being a concession for rare circumstances) to assuming just the opposite. Young people who marry right out of college are viewed with skepticism, and those who marry before completing college are assumed to be acting under the influence either of immature infatuation or oppressive religious compulsion. If a person does not live on his or her own for at least a few years of young adulthood, society furrows its brow in worried concern.

14 This expectation of independent living comes with promises of greater personal fulfillment, financial stability, and relational wisdom, all without denying the possibility of marriage—when it is quite convenient. But not excluding the possibility of marriage and planning a route that will culminate in marriage are entirely different undertakings, as many 20- and 30-somethings are discovering. Having blithely gone along the successful career path, they wake up one morning and realize in a panic that somewhere in that foggy land of independent life, they passed the point at which they should have found a spouse and married. For others, the comfortable inertia of singlehood makes marriage seem unappealing or unnecessary, and they prefer to continue hooking up, hanging out, or maybe buying a puppy together instead of a ring.

15 Valentine’s Day illuminates how American culture is not only becoming more individualized but proud of the shift. Whereas February movie offerings generally include at least some ostensibly romantic flick, the only remotely romance-themed movie playing in theaters this year was “How to Be Single.” Dairy Queen actually commissioned a survey on relationship statuses and partnered with a clinical psychologist before creating the Singles Blizzard as their 2016 Valentine’s treat to celebrate the singles who now outnumber their married counterparts and, presumably, will appreciate the shift toward a “more modern definition of the day that celebrates all kinds of love, including love of self.” If the push for a self-loving version of Valentine’s Day doesn’t pan out, we can all (individually) promote Singles Awareness Day, as social media helpfully reminded me.

Our Highly Individualized Society

16 Individualism affects not only the family and interpersonal relationships but the entire American culture. The force of technology in our broader societal individualization is, of course, on constant display. We take selfies and post them along with the fleeting emotional commentary of our lives on Facebook, where we are superficially connected to hundreds of people, most of whom we rarely speak to in person. We compose jibes of under 140 characters and tweet them out to a world we assume is anxiously waiting to hear our reactionary quips.

17 America's enchantment with individualism is so thoroughly ingrained that it has become almost invisible.

18 Or if we have more words and time for reflection, we compose earnest blog posts and send them into the leveling field of cyberspace where every author can always get published. We work from home, do the assignments for our online education at our own pace, and check in with a cyber church when we feel a personal need for religious stimulus. When we have to go shopping at a real store, we can mostly avoid human contact with the help of the self-checkout.

19 Beyond the palpable isolation of technology, however, America's enchantment with individualism is so thoroughly ingrained that it has become almost invisible. Consider the prevalence of mandatory insurance. Although the recent mandating of health insurance has met resistance, few Americans question the legitimacy of states requiring auto insurance or lenders demanding homeowners' insurance.

20 Yet such property insurance did not become widespread in America until the 1940s and 1950s, and only became extensively mandatory around the 1970s. While these mandates might seem necessary and innocuous measures to maintain a stable society, it is telling that they replace the responsibility of a community to care for its members (think Amish barn-raisings) with individual responsibility to recover from any potential disaster.

21 It is also not difficult to trace the high cost of health care in part to the rise of individualism. Until the eighteenth century, hospitals were almost exclusively run by religious orders as charities, and not until the early twentieth century did for-profit and government hospitals begin to proliferate. For centuries, it had been assumed that the religious community should take care of its own and the destitute, but as individualism eroded the cohesion of church and family, health care became a personal concern, bolstered by the introduction of health insurance plans in the 1920s and the expectation of employer-paid health insurance that became established during World War II.

The Woeful Isolation of the Welfare State

22 Liberals and conservatives alike have fallen prey to the idolization of the individual. The

Left for social compassion toward minorities, immigrants, the poor. The Right clamors for individual rights to gun ownership, property, free speech. Both hit some insightful notes with their impassioned pleas, but both have fundamentally missed the forest for the trees.

23 Society is not made up of isolated individuals but of human beings in relation to one another.

24 The family and its extensions—church, school, workplace—used to be the means by which the underprivileged were served and the essential rights preserved, but as society has fragmented into total individualization, these institutions have lost their cohesion, and social responsibility has ironically been pushed further away from the individuals. On their own, the members of society lack the capability to support or protect one another, and since they no longer form cohesive local groups, the only social institution left to shoulder the protection of the individual is the increasingly unwieldy government.

25 Even the proposed socialism of some leftists is only sham cohesion. Rather than bringing people together in real social connection, it merely pools their money so they can avoid actual human compassion. The onus of caring for the needy is removed to the state, to which each citizen contributes not as part of a family, church, or other social institution, but merely as an individual who can pay his dues to be relieved of the duty of loving his neighbor. Those on the receiving end of government assistance are even more isolated, since the financial handouts give them no human network of support, only a check with which they are expected to care for themselves independently.

Background Information

1. **Welfare State:** The welfare state is a concept of government in which the state plays a key role in the protection and promotion of the social and economic well-being of its citizens. It is based on the principles of equality of opportunity, equitable distribution of wealth, and public responsibility for those unable to avail themselves of the minimal provisions for a good life. The general term may cover a variety of forms of economic and social organization. The sociologist T. H. Marshall described the modern welfare state as a distinctive combination of democracy, welfare, and capitalism.

   The welfare state involves a transfer of funds from the state, to the services provided (i.e., healthcare, education, etc.), as well as directly to individuals ("benefits"). It is funded through redistributionist taxation and is often referred to as a type of "mixed economy." Such taxation usually includes a larger income tax for people with higher incomes, called a progressive tax. Proponents argue that this helps reduce the income gap between the rich and poor.

2. **Industrial Revolution:** The Industrial Revolution was the transition to new manufacturing processes in the period from about 1760 to sometime between 1820 and 1840. This transition included going from hand production methods to machines, new chemical manufacturing and iron production processes, improved efficiency of water power, the increasing use of steam power, the development of machine tools and the rise of the factory system. Textiles were the dominant industry of the Industrial Revolution in terms of employment, value of output and capital invested; the textile industry was also the first to use modern production methods.

   The Industrial Revolution began in Great Britain and most of the important technological innovations were British. The social, economic and political changes in the previous centuries in Great Britain contributed. Whereas absolutism stayed the normal form of power execution through most parts of Europe, institutions ensured property rights and political safety to the people in the U.K. after the Glorious Revolution of 1688. Aided by these legal and cultural foundations, an entrepreneurial spirit and consumer revolution drove industrialisation in Britain, which would be emulated in countries around the world. A change in marrying patterns to getting married later made people able to accumulate more human capital during their youth, thereby encouraging economic development.

   The Industrial Revolution marks a major turning point in history; almost every aspect of daily life was influenced in some way. In particular, average income and population began to exhibit unprecedented sustained growth. Some economists say that the major impact of the Industrial Revolution was that the standard of living for the general population began to increase consistently for the first time in history, although others have said that it did not begin to meaningfully improve until the late 19th and 20th centuries. At approximately the same time the Industrial Revolution was occurring, Britain was undergoing an agricultural revolution, which also helped to improve living standards and provided surplus labor available for industry.

   Mechanized textile production spread from Great Britain to continental Europe in the early 19th century, with important centers of textiles, iron and coal emerging in Belgium, and later in France. Since then industrialization has spread throughout much of the world. The precise start and end of the Industrial Revolution is still debated among historians, as is the pace of economic and social changes. GDP per capita was broadly stable before the Industrial Revolution and the emergence of the modern capitalist economy, while the Industrial Revolution began an era of per-capita economic growth in capitalist economies. Economic historians are in agreement that the onset of the Industrial Revolution is the most important event in the history of humanity since the domestication of animals and plants.

3. **Enlightenment:** The Enlightenment was an intellectual movement which dominated the world of ideas in Europe in the 18th century. The Enlightenment included a range of ideas centered on reason as the primary source of authority and legitimacy, and came to advance ideals like liberty, progress, tolerance, fraternity, constitutional government, and separation of church and state. In France, the central doctrines of les Lumières were individual liberty and religious tolerance in opposition to an absolute monarchy and the fixed dogmas of the Roman Catholic Church. The Enlightenment was marked by an emphasis on the scientific method and reductionism along with increased questioning of religious orthodoxy—an attitude captured by the phrase Sapere aude, "Dare to know."
French historians traditionally place the Enlightenment between 1715, the year that Louis XIV died, and 1789, the beginning of the French Revolution. Some recent historians begin the period in the 1620s, with the start of the scientific revolution. Les philosophes (French for "the philosophers") of the period widely circulated their ideas through meetings at scientific academies, Masonic lodges, literary salons, coffee houses, and printed books and pamphlets. The ideas of the Enlightenment undermined the authority of the monarchy and the Church, and paved the way for the political revolutions of the 18th and 19th centuries. A variety of 19th-century movements, including liberalism and neo-classicism, trace their intellectual heritage back to the Enlightenment.
4. **Barn-raising:** A barn-raising, also historically called a raising bee or rearing in the U.K., is a collective action of a community, in which a barn for one of the members is built or rebuilt collectively by members of the community. Barn raising was particularly common in 18th- and 19th-century rural North America. A barn was a necessary structure for any farmer, for example for storage of cereals and hay and keeping of animals. Yet a barn was also a large and costly structure, the assembly of which required more labor than a typical family could provide. Barn raising addressed the need by enlisting members of the community, unpaid, to assist in the building of their neighbors' barns. Because each member was entitled to recruit others for help, the favor would eventually return to each participant.

Group Discussion ★

1. Some Americans believe that the American welfare system is in conflict with the strong traditions of individualism and self-reliance. They hold that people should work hard and rely on themselves instead of living off welfare payments from the government. To which degree do you agree or disagree with this opinion?
2. How do you evaluate individualism and self-reliance? Do you think college students should be financially independent? If yes, how?





Egalitarianism

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty and the pursuit of Happiness.

The Declaration of Independence (1776)

Preview Questions

Discuss the following questions with your classmates.

1. What is your understanding of egalitarianism?
2. What is the meaning of equality in the eyes of Jefferson?
3. To guarantee each individual's equality of opportunity, what must Americans do?



Egalitarianism

Egalitarianism is a trend of thought in political philosophy. Egalitarian doctrines tend to rest on a background idea that all human beings are equal in fundamental worth or moral status. So far as the Western European and Anglo-American philosophical tradition is concerned, one significant source of this thought is the Christian notion that God loves all human souls equally.

One of the major tenets of egalitarianism is that all people are fundamentally equal. Egalitarianism can be examined from a social perspective that looks at ways to reduce economic inequalities, or from a political perspective that looks at ways to ensure the equal treatment and rights of diverse groups of people.

In terms of wealth and finance, supporters of economic egalitarianism believe that everyone has the right to try to accumulate wealth. Therefore, each individual should have the opportunity to make money in this system. People may gather wealth through investments, owning businesses and working.

Egalitarian America

In the wake of the Civil War, three amendments were added to the U.S. Constitution.

The Thirteenth Amendment abolished slavery (1865); the Fourteenth Amendment made freed slaves citizens of the United States and the state wherein they lived (1868), and the Fifteenth Amendment gave the vote to men of any race (1870). During this time, the nation struggled with what role four million newly freed slaves would assume in American life. With the triumph of the Radical Republicans in Congress, the Constitution was amended to grant full citizenship to former slaves and promise them equal treatment under the law, a promise that took more than a century to fulfill.

During and after World War II, the struggle for civil rights was not only an appeal for equality before the law, but also equality in housing and at the workplace. The civil rights movement sought racial equality for African Americans, Asian Americans, Mexican Americans, and Native Americans. The civil rights movement led to other movements for social change as individuals realized that they could challenge authority in all walks of life. Americans voiced and debated new ideas about freedom, equality, democracy, identity, war, and peace.

During the sixties and seventies, there was a grassroots call for "more democracy" in all areas of life. This effort emphasized a change in cultural expectations and norms in education, religion, the workplace, and local communities. Students called for a participatory democracy by reaffirming their rights to express themselves on college campuses. The women's movement played an important role in the call for more democracy as they sought fair pay and equal opportunity. The call for greater democracy also extended to protecting environmental and consumer rights as individuals successfully challenged the government and business to protect the safety and welfare of the public.

Equality in America

◎ Equality for all

America was founded on the promise of equality for all. Individuals of every gender, race, religion, sexual orientation and national origin should not be pushed to the margins.

◎ Equality in the colonial time

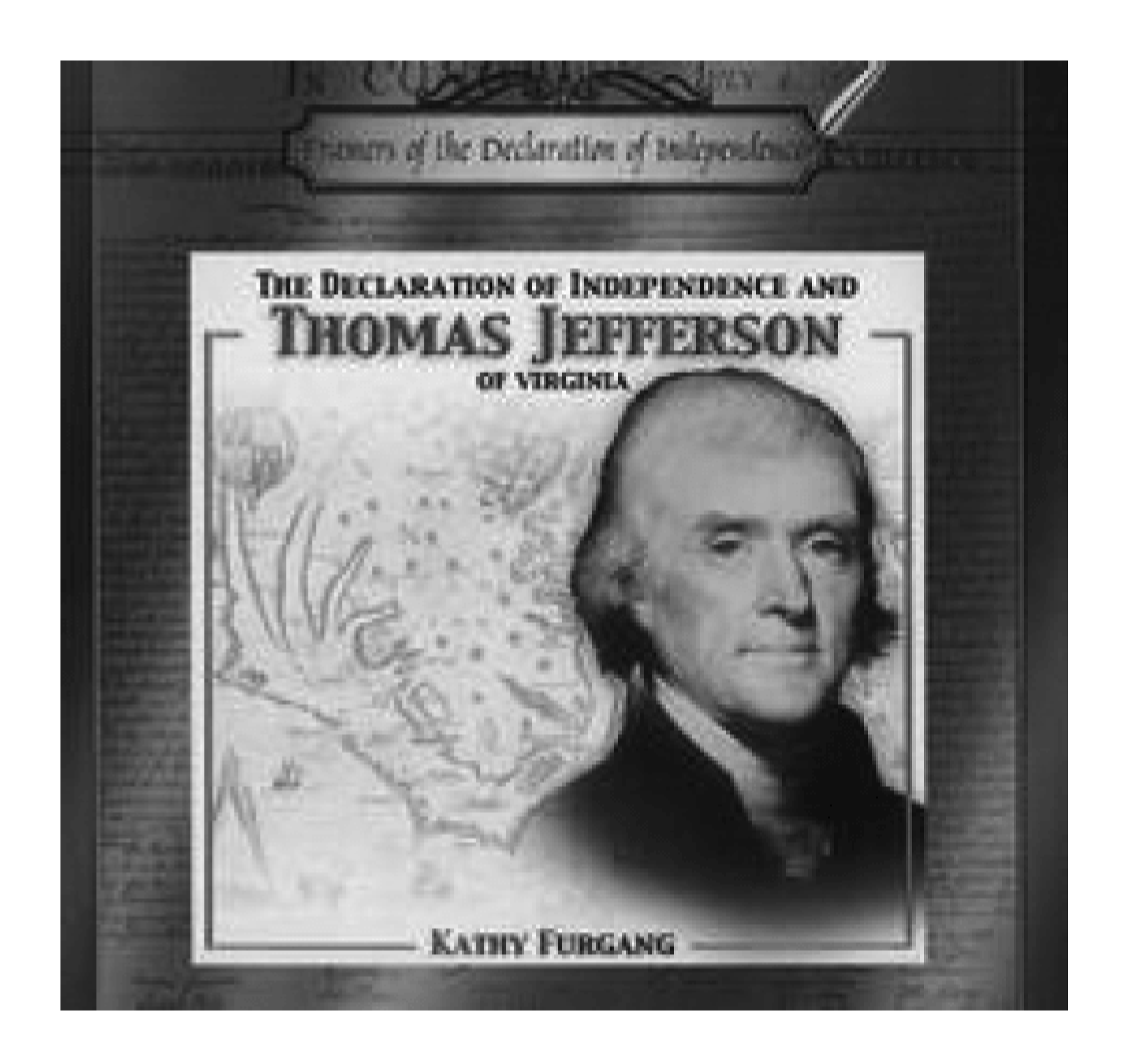
In addition to the theoretical understanding of equality provided by Locke and the Enlightenment thinkers, the Founding Fathers were heirs to a practical understanding of the idea based upon colonial experience. The colonies were far distant physically and psychologically from England and Europe, and thus, far removed from the pretensions of aristocracy. Equally important were the facts of life in the wilderness. Frederick Jackson Turner stated this point clearly when he said that "the wilderness stripped the garments of civilization" from a man, confronting him with the Indians, starvation, disease, and other hazards of the frontier. The settler was on an equal footing with his fellows, for the frontier life would kill the son of an earl as readily as the son of a cooper.

Further, life on the frontier with the lack of fixed social organization made men free and equal in a visible sense. In this condition, one could change his social position very rapidly; hence, there was no need for a person to feel inferior to his neighbor. These conditions prompted Tocqueville to remark, "The soil of America was opposed to a territorial aristocracy," concluding that the equality forced upon Americans by the conditions of their existence was the most compelling fact about the quality of life in America.

Colonial experience elicited one common reaction from people, a desire for equal opportunity, the most forceful element in the equalitarian tradition in America. This was the motivation for most that came to these shores. Wealthy and successful Englishmen, for the most part, did not come because they had no need to improve their condition. Those who did come were in search of a way to improve their lot, disadvantaged people, middle-class squires who hoped to become landed gentry, and others. Tocqueville saw this and observed, "The happy and powerful do not go into exile, and there are no surer guarantees of equality among men than poverty and misfortune."

◎ Equality in the eyes of Jefferson

Jefferson believed that equality was a gift of God through nature; it was a self-evident, natural right that society could neither give nor take away. Thus, it guaranteed all men perfect equality of human privilege (life), political and religious prerogatives (liberty), and personal opportunity (pursuit of happiness). Limited in this way, equality did not extend to physical, moral, intellectual, or other aspects of human existence.



◎ Equality of opportunity

Social and economic equality was not a constitutive principle of the American system created in the Revolution and embodied in the Constitution. Inequalities in America did exist, but they were not based upon feudal hereditary nobility as they were in Europe. Inequalities were obvious in such things as "wealth, rank, manners, dress, speech, family, and intellect," as observed by Douglas Miller in his *Jacksonian Aristocracy*. Of these, says Miller, "Wealth

was the outstanding criterion for high social standing, and as long as inequalities of wealth were comparatively slight... it was easy for Americans to associate political democracy with equality."

Concerning equality, Miller observes further that "the concept of equality itself had a meaning peculiar to America. As a belief it did not imply that the rich should be reduced to the level of the poor." Equality was not a device to be used for erasing of social distinctions. Instead, equality meant that each person should have an equal chance to outstrip his neighbor and become rich himself.

Equality was tied to opportunity and in this sense, it was closely related to the fundamental concept of the American Revolution, namely, freedom. In this age, each man wanted to be free to seek a better life and wanted to have an equal chance to rise on the ladder of well-being. Americans could see the expansion of economic wealth around them and they wanted to be free to gain part of it for themselves. Miller states: "The most important single factor in shaping and sustaining American equality and democracy was this accessibility of wealth."

Michel de Chevalier, traveling in 1833, observed that the democratic spirit was infused into all the habits and customs of society, and it "beset and startled" the foreigner who had his every nerve and fiber steeped in European aristocratic ways. A British sea captain noted in his diary in 1839 that "among the advantages of democracy the greatest is that all start fair," by which he meant that all have an equal opportunity.

◎ Equality of opportunity and competition

Equality of opportunity is a political ideal that is opposed to caste hierarchy. In a caste society, the assignment of individuals to places in the social hierarchy is fixed by birth. The child acquires the social status of his or her parents at least if their union is socially sanctioned. In contrast, when equality of opportunity prevails, the assignment of individuals to places in the social hierarchy is determined by some form of competitive process, and all members of society are eligible to compete on equal terms.

A major reason why early settlers and immigrants were drawn to the United States is the belief in equality of opportunity and the hopes and dreams of many of these immigrants were fulfilled in their new country. The lower social class into which many were born didn't prevent them from rising to a higher social status.

Americans see much of life as a race for success. Equality of opportunity helps ensure that the race is a fair one. However, to win the race, one must compete with others and those who like to compete are often more successful. Accordingly, learning to compete successfully becomes a part of growing up in the United States. In schools, competitive sports, such as football, basketball and baseball, are important because they teach students the winning spirit.

◎ Equality of opportunity and public education

The idea of equality of opportunity is also reflected in American education. From elementary school through college, Americans believe that everyone deserves an equal opportunity to get a good education.

The Puritans were the first in this country to point out the need for some kind of public education. They established schools to teach not just the essentials—reading, writing and math—but also to reinforce their core values. After the American Revolution, Thomas Jefferson argued that the newly independent nation needed an educational system, and he suggested that tax dollars be used to fund it. When Americans established their basic system of public schools in 1825, they reaffirmed the principle of equality by making schools open to all classes of Americans and by financing the schools with tax money collected from all citizens. Those who favored public schools believed that these institutions would help reduce social class distinctions in the U.S. by educating children in the same "common schools." Americans view their public school system as an educational ladder, rising from elementary school to secondary school and finally college. This educational ladder concept is a reflection of the American ideal of individual success based on equality of opportunity and hard work. This is one system open to all and individuals may climb as high on the ladder as they can, depending on their abilities rather than their social class.

Words and Expressions

egalitarianism *n.* 平等主义，平均主义
Anglo-American *n.* 英裔美国人
the Civil War 南北战争
amendment *n.* 修正案；改善；改正
the Radical Republicans 激进共和党
grassroots *adj.* 基层的；草根的 *n.* 草根；基础
the Founding Fathers 国父，开国元勋
democracy *n.* 民主政治；民主主义
aristocracy *n.* 贵族；贵族统治
hereditary *adj.* 遗传的，世袭的
equalitarian *adj.* 平均主义的 *n.* 平均主义者
feudal hereditary nobility 封建世袭贵族
hierarchy *n.* 层级；等级制度
ladder *n.* 阶梯
the American Revolution 美国独立战争

Part II ★ Reading Passage (Text A)

Is the U.S. a Land of Liberty or Equality?

Robert J. Samuelson

1 If you asked my true religion, I would not answer anything practiced in a church, synagogue or mosque. My real religion is America, and I feel privileged that, among the world's 7 billion people, I am one of the roughly 300 million lucky enough to be an American. This transcends mere patriotism. I believe in what this country stands for, even though I acknowledge its limits and failures. As individuals, we are no better than most (selfishness and prejudice having survived). As a society, we have often violated our loftiest ideals (starting with the acceptance of slavery in 1787). Our loud insistence of "exceptionalism" offends millions of non-Americans, who find us exceptional only in our relentless boasting.

2 But these caveats do not dim my love of country. I am still stirred by "The Star-Spangled Banner." I think our messy mixture of democratic traditions, respect for the individual and economic dynamism commands a unique place in human history. In most societies, people are marked by where they were born, their ethnic heritage or religious conviction. In the United States, these are secondary. Americans' self-identity springs from the beliefs on which this country was founded, including the belief that no one is automatically better than anyone else simply by virtue of birth.

3 Our reverence for these ideals remains a touchstone. A few years ago, a friend gave me a copy of "The National Hand-Book of American Progress," published in 1876 and edited by Erastus Otis Haven, a bishop in the Methodist Episcopal Church and the second president of the University of Michigan. Haven does laud economic achievements. The telegraph network, introduced in 1844, had grown to 75,137 miles. But mostly, Haven celebrates our ideals and political institutions, which—with the tragic exception of the Civil War—had settled conflicts peacefully. His collected documents were mostly political: the Declaration of Independence; the Constitution; Washington's Farewell Address; Lincoln's two inaugural addresses and the Emancipation Proclamation.

4 This intense love of country defines Americans and, compared to many, sets us apart. A 2004 study of 33 countries by the National Opinion Research Center at the University of Chicago ranked the United States first in national pride. You might think that this powerful allegiance—what I and no doubt millions of others call a religion—would bring us together. Often it does. But on this July 4th, we face a disturbing paradox: Our love of country increasingly divides us.

5 Our national debates now transcend disputes over this or that spending program or tax and have become—in the minds of the combatants—a climactic struggle for the nature and soul of America. One side is allegedly bent on inserting government into every aspect of our lives and suffocating individual responsibility and effort. The other is supposedly beholden to the rich, committed to "survival of the fittest" and indifferent to everyone else.

6 If you believe these are the stakes—and that defeat would extinguish America's most valuable and virtuous aspects—then the other side is to be despised and demolished. Your very love of country impels you to extremes of rhetoric and belief. It nudges you, increasingly, to hate the other side.

7 The backdrop to this struggle is long-standing. As Alexis de Tocqueville noted, Americans venerate both liberty and equality. Our entire history involves this tension between preserving freedom and promoting equality. If you are defending either, you naturally think that you are the legitimate heir of the country's core beliefs.

8 In a democracy, de Tocqueville argued, Americans would ultimately favor equality over freedom, because its material benefits are more immediate and tangible. Not so, countered the late political scientist James Q. Wilson. Americans strongly value freedom, far more than citizens of any other democratic country do, he argued.

9 There's plenty of evidence supporting that he is right. A recent Pew poll asked people to pick between "freedom to pursue life's goals without state interference" and the "state guarantees that nobody is in need." Americans selected freedom 58 percent to 35 percent. European responses were reversed: Germany's 36 percent to 62 percent was typical. By wide margins, compared with Europeans, Americans believe that "success in life" is determined by individual effort and not by outside forces. Yet, in their voting habits, Americans often prefer security.

10 The inconsistencies and contradictions won't soon vanish. But in today's politically poisoned climate, righteousness is at a premium and historical reality at a discount. Each side, whether "liberal" or "conservative," Republican or Democrat, behaves as if it has a monopoly on historical truth. The fear that the existence of their version of America is threatened sows discord and explains why love of country has become a double-edged sword, dividing us when it might unite.

Note

This passage is taken from *The Washington Post*, the mostly widely circulated daily newspaper in the United States. It has distinguished itself through its political reporting on the workings of the White House, Congress, and other aspects of the U.S. government. https://www.washingtonpost.com/opinions/is-the-us-a-land-of-liberty-or-equality/2012/07/03/gJQAnXIeLW_story.html?utm_term=.c421754a6c42

Background Information

1. **American Exceptionalism:** It has been historically referred to as the belief that the United States differs qualitatively from other developed nations because of its national credo, historical evolution, or distinctive political and religious institutions. The difference is often expressed in American circles as some categorical superiority.
2. **The Star-Spangled Banner:** It is the national anthem of the United States of America, which was made the national anthem in 1931 signed by President Herbert Hoover.
3. **Alexis de Tocqueville:** French sociologist and political theorist Alexis de Tocqueville (1805–1859) traveled to the United States in 1831 to study its prisons and returned with a wealth of broader observations that he codified in *Democracy in America* (1835), one of the most influential books of the 19th century. With its trenchant observations on equality and individualism, Tocqueville's work remains a valuable explanation of America to Europeans and of Americans to themselves.



Vocabulary

A. The boldfaced words and phrases below are from the reading passage. Read each sentence and guess the meaning of the boldfaced words and phrases. Compare your answers with your partner's.

1. If you asked my true religion, I would not answer anything practiced in a church, ***synagogue*** or mosque.
2. This ***transcends*** mere patriotism.
3. But these ***caveats*** do not dim my love of country.
4. I think our messy mixture of democratic traditions, respect for the individual and economic ***dynamism*** commands a unique place in human history.
5. Our reverence for these ideals remains a ***touchstone.***
6. You might think that this powerful ***allegiance***—what I and no doubt millions of others call a religion—would bring us together.
7. One side is ***allegedly bent on*** inserting government into every aspect of our lives and suffocating individual responsibility and effort.
8. The other is supposedly ***beholden*** to the rich, committed to "survival of the fittest" and indifferent to everyone else.
9. If you believe these are the ***stakes***—and that defeat would extinguish America's most valuable and virtuous aspects—then the other side is to be despised and ***demolished***.
10. Your very love of country impels you to extremes of ***rhetoric*** and belief.
11. It ***nudges*** you, increasingly, to hate the other side.

12. The ***backdrop*** to this struggle is long-standing.
13. If you are defending either, you naturally think that you are the ***legitimate*** heir of the country's core beliefs.
14. In a democracy, de Tocqueville argued, Americans would ultimately favor equality over freedom, because its material benefits are more immediate and ***tangible***.
15. By wide ***margins*** compared with Europeans, Americans believe that "success in life" is determined by individual effort and not by outside forces.
16. The inconsistencies and contradictions won't soon vanish. But in today's politically poisoned climate, ***righteousness*** is ***at a premium*** and historical reality at a discount.
17. The fear that the existence of their version of America is threatened sows ***discord*** and explains why love of country has become a double-edged sword, dividing us when it might unite.

B. Fill in the blanks with the boldfaced words or phrases from Part A. Change the forms where necessary.

synagogue	transcends	caveats	dynamism	touchstone
allegiance	allegedly	bent on	beholden	stakes
demolished	rhetoric	nudges	backdrop	legitimate
tangible	margins	righteousness	at a premium	discord

1. Just as quality of life issues often _________ class lines, they also bridge the gulf between the city centre and the suburbs.
2. In a sense, an extensive vocabulary appears to have mistakenly become a _________ by which one's English proficiency is judged and assessed.
3. A large number of Jewish institutions and _________ have programs for helping others.
4. A haul of _________ smuggled goods was catalogued and taken away for further examination.
5. They omitted the intelligence agencies' _________, cautions, and dissenting views.
6. Because the _________ are high, and because good regulation demands the proof of clear public benefit, the Commission's approach is rigorous.
7. We had all this economic _________ as a result of the industrial north's victory in the Civil War.
8. Our government is a closed system of two political parties, both _________ to corporate interests.
9. Our intention was to _________ the rumors that have surrounded him.
10. He delights in personal enrichment and seems to be lacking in political _________.
11. *The Guardian* has clearly decided to switch _________ to the Conservatives.

12. The result will be a thorough, intelligent market research study that is likely to yield ____ results.
13. This has led to much _________ within the various cultures and ethnicities.
14. The Chinese Central Bank _________ its currency higher against the dollar last week by 2 percent.
15. They could end up with a 50-point winning _________.
16. What I learned has strengthened my belief that the Premier is _________ independence at any cost.
17. His life is taken as the perfect example for all to follow, and his teaching the only sure guide to _________.
18. Since Charles II, James's brother, was unlikely to have further _________ children and James's remarriage was imperative and a hunt for suitable partners began.
19. Anyone unfamiliar with Hong Kong is probably at least aware of its reputation for being a city where space is _________.
20. The election will take place against a _________ of increasing instability.

C. Build your vocabulary—word forms: many words become different forms by adding suffixes. Choose the correct forms of the words and then fill in the blanks.

exceptional + ism→exceptionalism	fail + ure → failure	selfish + ness → selfishness
emancipate+tion→emancipation	relent+less→relentless	achieve+ment→achievement

1. ____________ in his pursuit of perfection, his technical ability was remarkable.
2. At the age of five he showed ____________ talent as a musician.
3. Our mission and vision is to educate and ____________ these less fortunate people.
4. The marriage was a ____________ and they both wanted to be free of it.
5. The school strives to treat pupils as individuals and to help each one to ____________ their full potential.
6. The arrogance and ____ of different interest groups never cease to amaze me.

Comprehension of the Text

A. Questions for discussion

1. What are the ideals that make the author love his country?
2. What is your understanding of freedom and equality? What was de Tocqueville's idea about equality?
3. How do you interpret the statement that "love of country has become a double-edged sword" by the author?

B. Understanding details:

Write T if the statement agrees with the information given in the passage, F if the statement contradicts the information and NG if the statement presents no information from the passage.

1. The author has no religious belief because he doesn't go to the church.

2. Even though the country has its limits, the author still has a strong sense of patriotism.

3. The idea that all men are created equal is one of the founding principles of America.

4 The National Hand-Book of American Progress mainly highlighted the economic accomplishments of the U.S..

5. Most Americans are only concerned with the rich people while remaining indifferent to others.

6. According to Alexis de Tocqueville, Americans respect both equality and freedom.

7. James Q. Wilson argued that Americans strongly value freedom, which proved right.

8. The poll in Paragraph 9 indicated that Europeans put more emphasis on individual freedom.

9. Despite the inconsistencies and contradictions, most Americans still believe in historical reality.

10. The different views of Republicans and Democrats make Americans' patriotism a double-edged sword.

Expand Your Knowledge

The collected documents mentioned in Paragraph 3 including the Declaration of Independence, the Constitution, Washington's Farewell Address, Lincoln's two inaugural addresses and the Emancipation Proclamation were all politically important and famous in American history. Surf the Internet and find the documents to read and taste the beauty and power of the language.

Research Question and Essay Writing

Equality of opportunity is a traditional American value. What is your understanding of equality? Do some research and then write an essay with the following topic: In recent years, there has been growing interest in the relationship between equality and personal achievement. Some people believe that individuals can achieve more in egalitarian societies. Others believe that high levels of personal achievement are possible only if individuals are free to succeed or fail according to their individual merits. What is your view of the relationship between equality and personal success?

Recommended Book

Democracy in America by Alexis de Tocqueville: *Democracy in America* (1835–1840) is arguably the most perceptive and influential book ever written about American politics and society. In *Democracy in America*, de Tocqueville vividly describes the unprecedented "equality of conditions" found in the United States and explores its implications for European society in the emerging modern era. His book provides enduring insight into the political consequences of widespread property ownership, the potential dangers to liberty inherent in majority rule, the importance of civil institutions in an individualistic culture dominated by the pursuit of material self-interest, the influence of the press and the judiciary in American politics, and the vital role of religion in American life, while prophetically examining the widening differences between the northern and southern states.

In "the ideal toward which democratic people tend," Tocqueville writes, men "will be perfectly free, because they will all be entirely equal, and they will all be perfectly equal because they will be entirely free." But, he warns that their passion for liberty and their passion for equality are unequal: "They want equality in liberty, and if they cannot have it, they want it still in slavery."

Part III ★ Supplementary Reading Passage (Text B)

Declaring Equality and Living Equality Are Two Different Things

Michael Gerson

1 On July 9, 1776, when the Declaration of Independence was publicly read to the citizens of New York City—"We hold these truths to be self-evident ..."—they responded by decapitating an equestrian statue of King George III, cutting off his nose and placing his head on a spike outside a tavern. Metal from the statue was later turned into 42,088 bullets, intended, by one account, "to assimilate with the brains" of the British.

2 Americans have always taken their John Locke and natural law with a side of ferocious nationalism. The Declaration's shining vision of universal rights was introduced, after all, in the midst of a vicious war of attrition. The document itself accuses the king of inciting mass atrocities against civilians. Gen. George Washington was convinced that the British had sent prostitutes infected with smallpox into his Cambridge, Mass., camp in December 1775—the 18th-century version of weapons of mass destruction.

3 The "glorious cause" split the fledgling country roughly into thirds—patriots, the uncommitted and loyalists (who sometimes were roughly treated). The Civil War was not

the first American conflict that divided families. William Franklin, Ben's illegitimate son, was the last royal governor of New Jersey. His father disinherited him.

4 And the ideals of the new nation were immediately rendered hypocritical by the presence of about 600,000 enslaved human beings. The British took full (and appropriate) propaganda advantage. "How is it," said Samuel Johnson, "that we hear the loudest yelps for liberty among the drivers of Negroes?"

5 Yet one of those slave owners, Thomas Jefferson—bookish, retiring, possessing what John Adams called a "happy talent for composition"—injected a philosophic statement into a protest movement: "We hold these truths to be self-evident: that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness."

6 America could have declared itself independent from Britain without declaring all men equal. The various "injuries and usurpations" relating to the traditional rights of Englishmen would have been enough. But something more ambitious and universal got planted.

7 The seed lay dormant for decades. At first, Americans celebrated their independence each year without paying much attention to the Declaration. "See your Declaration Americans!" vented abolitionist David Walker in 1829. "Do you understand your own language?" In 1857, Abraham Lincoln compared the document to "old wadding left to rot on the battlefield after the victory is won." But he suspected that the ideals of the Declaration had been placed there "for future use."

9 And Lincoln himself used them. While Lincoln had little respect for Jefferson as a political figure, he praised him for "the coolness, forecast and capacity to introduce into a merely revolutionary document an abstract truth ... and so to embalm it there, that today, and in all coming days, it shall be a rebuke and a stumbling block to the very harbingers of reappearing tyranny and oppression."

9 This remains one of the most unlikely stories of history. Because Jefferson inserted an abstract truth into a bloody, fratricidal struggle, Lincoln could claim the mantle of the Founders during a bloodier struggle, essentially refounding the country on the best interpretation of its principles. After a further century of African American suffering, striving and demand, Lyndon Johnson could sign the Civil Rights Act of 1964 and hand a pen to Martin Luther King Jr. Slowly, awkwardly, America was learning to understand its own language.

10 This story justifies a mix of realism and idealism. Our advance toward the ideals of the Declaration has been protracted, violent and often hypocritical. And yet: All men are created equal. The phrase is enough to cause a catch in the throat.

11 Recently I met with a group of democracy activists from Burma. During lunch, I sat next to a young man who appeared college-aged. I found that he had already spent 5½ years in

prison for organizing student protests. The idea of equality still drives people to amazing, almost irrational, sacrifices. It remains the most disruptive, hopeful force of history: All men are created equal. Just a whisper of the words is enough to cause humble people to sacrifice everything; enough to cause tyrants to fear.

12 This is not, in the end, just an American language. Shortly before his death, Jefferson reflected that the Declaration was "pregnant with our own, and the fate of the world." A difficult delivery, no doubt. But long expected.



Hold a debate over the following topic: Equality in human society is impossible.





Materialism

Any so-called material thing that you want is merely a symbol: you want it not for itself, but because it will content your spirit for the moment.

Mark Twain (1835–1910)

Preview Questions

Discuss the questions with your classmates to find out what you know about materialism in the United States.

1. What is your definition of materialism?
2. Is United States a materialistic country?
3. Why is American materialism increasing?



Part I ★ Background Knowledge

Materialism: Definitions & Doctrines

Materialism can refer either to the simple preoccupation with the material world, as opposed to intellectual or spiritual concepts, or to the theory that physical matter is all there is. This theory is far more than a simple focus on material possessions. It states that everything in the universe is matter, without any true spiritual or intellectual existence. Materialism can also refer to a doctrine that material success and progress are the highest values in life. This doctrine appears to be prevalent in Western society today.

Materialism in America

American society differs from most other societies. One value in particular that most other countries lack is materialism. America is a very materialistic society. Robert Kohls points out that "Foreigners generally consider Americans much more materialistic than Americans are likely to consider themselves. Americans would like to think that their material objects are just the natural benefits that always result from hard work and serious intent—a reward, they think, that all people could enjoy were they as industrious and hard-working

as Americans." There are many things proving this quote to be true. America has lost its traditional morals and values that it once had; it has become a society that is based on what you have and how successful you are.

Most holidays are celebrated as a religious belief or as an American tradition. Thanksgiving used to be the celebration of the first dinner that the pilgrims had with Native Americans to show their friendship with one another. Today Thanksgiving has come to be about Black Friday. Holidays have lost their traditional meanings and have conformed to ones based on shopping and holiday sale. Christmas is another example of how materialistic American society actually is. The true meaning of Christmas was to celebrate the birth of Jesus Christ. The traditional belief of Christmas was that Saint Nicholas was a toy maker who brought toys to children. Today Saint Nicholas is referred to as Santa Claus and is only known for bringing toys to children and his magic, flying reindeer. Holidays have come to be about shopping and the good deals on your purchases. To businesses, holidays are about making money and luring consumers to buy their products by lowering their prices. To the rest of society, holidays are about finding those deals and buying new things. Society has become corrupted with the idea that you need to buy things to be happy. "Happy Holidays" has taken on a whole new meaning. Do Americans really celebrate holidays anymore? Or is it about material things?

American Materialism: Is American materialism increasing?

Is American materialism increasing? To answer this question, we need only look at the current buying trends in present day society. Even a cursory glance at these trends would cause the question to be answered with a resounding YES! The pursuit of the American dream has become rather costly in that it is fraught with a large quantity of material possessions. The requirements to "keep up with the Joneses" are becoming more and more burdensome. Americans are made to feel that they absolutely must have certain things that had not even been invented just a few years ago. The increase in high tech, computerized, and digitized devices in the areas of electronics and household appliances has altered the landscape of the American home and family.

What has fostered and fed these new trends? First and foremost, Americans will continue to subscribe to the pursuit of material goods, especially high-tech devices for two basic reasons: the need for comfort and the need for entertainment. The deep, sometimes unspoken desire is to be coddled, catered to, and distracted. Embedded in this need for comfort and entertainment is the need for easy, quick access to information and resources. So, along with popping the family dinner into a microwave oven and eating the meal in a room with perfect temperature control, bill paying can be done from the comfort of home without ever writing a check or mailing an envelope. One can simply use a laptop from the comfort of any room in

the house (thanks to a home-based wireless network), type in a few digits and press "go." Any topic may be researched from the limitless stores along the information highway from how to treat a skin rash to exploring ancient religions.



Words and Expressions

materialism *n.* 物质主义；唯物论
possessions *n.* 财富，财产
entangle *v.* 使纠缠，卷入
intellectual *adj.* 智力的；聪明的
Thanksgiving *n.* 感恩节
Black Friday 黑色星期五
keep up with the Joneses 赶上别人；与……攀比，比阔
landscape *n.* 风景；风景画
subscribe to 订阅；同意；捐款
unspoken desire 不言而喻的欲望
cater to 迎合；为……服务
preoccupation *n.* 全神贯注，入神；当务之急
pilgrim *n.* 朝圣者；（美）最初的移民
fraught *adj.* 担心的，忧虑的；充满……的
cursory *adj.* 粗略的；草率的
Hedonism *n.* 快乐主义；快乐论

Part II ★ Reading Passage (Text A)

How America Became Entangled by Materialism

Pat Morley



1 On a drizzly day in June 1978, Aleksandr I. Solzhenitsyn delivered a riveting commencement address to a crowded audience on Harvard Yard that would shake the foundations of the way Americans thought about themselves.

2 "When the modern Western states were being formed," he said, "it was proclaimed as a principle that governments are meant to serve man and that man lives in order to be free and pursue happiness. In the process, however, one psychological detail has been overlooked: the constant desire to have still more things and a still better life and the struggle to this end imprints many Western faces with worry and even depression, though it is customary to carefully conceal such feelings. This active and tense competition comes to dominate all human thought and does not in the least open a way to free spiritual development."

3 Two years earlier, Francis Schaeffer wrote that the majority of people had adopted two impoverished values: personal peace and affluence. "Affluence means an overwhelming and ever-increasing prosperity—a life made up of things, things, and more things—a success judged by an ever-higher level of material abundance."

4 Why are Americans caught up in the constant desire for more and more things?

5 The material prosperity we enjoy is a modern miracle. In 1950 our homes were one-third their present size. No one had heard of an invention called a "personal computer." Greyhound was how America traveled; space exploration was an abstract idea; television was an infant, and a millionaire was a rarity. Our progress would make even Solomon burn with envy.

6 Who would have guessed that, in the 65 short years since the end of the Great Depression (1942) and World War II (1945), America would achieve such a remarkable standard of living—even in the middle of such a devastating recession? Yet, our prosperity has a dark

side.

7 The dominant economic theory in America in our lifetime has been consumerism. *Webster's Dictionary* defines consumerism as: "the economic theory that a progressively greater consumption of goods is beneficial." Is this true? A glance at newspaper ads and TV commercials readily proves that, true or not, the world of commerce diligently applies this theory to their marketing and business plans.

8 All in all, America is sick. We have a bad case of the "-isms." Standing behind this constant desire for more and more things are a host of addictions to "-isms," such as individualism, hedonism, materialism, relativism, careerism, secularism and materialism. Materialism is buying things we don't need with money we don't have to impress people we don't like.

9 The American opportunity for prosperity has spun out of control. We have created a nation addicted to consumption rather that production. Rather than an overriding desire to produce value and make a contribution, we have created a culture that wants the benefits of labor without the obligation to perform it. Richard Weaver says we have observed the extinction of the idea of mission—that men no longer dream of high goals like building a cathedral. The end result is self-pampering and eventually self-disgust, for the ancient truth that labor is therapeutic has been lost. Man's decision to live wholly in this world is evidenced by the worship of comfort rather than making a contribution to the public good.

10 There is, of course, nothing inherently wrong with consuming. It is elevating consuming and consumption to a philosophy of life that leads to sin. Paul said it best: "Those who use the things of this world (should live) as though not engrossed with them" (1 Cor. 7:31). While consumption is no sin, it is "pre-sin." Virtually any good thing can become sinful when carried to the extreme. The Scriptures put it this way: "A little yeast works its way through the whole batch of dough" (1 Cor. 5:6) and "'Everything is permissible for me'—but not everything is beneficial" (1 Cor. 6:12).

Forces That Encourage Materialism

11 The constant desire for more and more things is encouraged in social structures. The availability of installment credit, which Daniel Bell calls "the greatest single engine in the destruction of the Protestant work ethic," has eliminated the need to postpone acquisitions and defer gratification until a time when people can pay with cash they have saved. Today, we can instantly gratify our desires for an ever-growing litany of products, which—according to Madison Avenue—symbolize progress and change.

12 A fascination with new things creates restlessness in modern man. Through the structure of advertising the ethic of "sell" constantly bombards us with the newest, most improved

gadgets. Madison Avenue pin-stripers have created a phenomenon we might call psychological obsolescence. We are made to feel itchy for a new car, even though the one we have had for only three years runs fine.

13 The advances of technology give Americans "convenience, comfort, speed, hygiene, and abundance" in such proportion that there seems to be little need to look anywhere else for fulfillment, meaning, and purpose. Indeed, we don't even need to plumb the meaning of death because we can postpone it.

Forces That Encourage This Desire in Philosophy

14 Previous cultures took it as a task to preserve their culture—its inventions, values, etc. Today, this is almost seen as a wicked idea. Change, even change for the sake of change, is a virtue. C. S. Lewis said that what one generation called permanence, we now call stagnation. This idea inexorably feeds the desire for more and more things.

15 An evolution from community to individualism has made us a more anthropocentric culture. Today the manager and the therapist, products of this individualism, define the outlines of American culture. The assumption is that we can manage and fix everything, whether a problem in production or making someone feel good about themselves. We have seen a loss of language that speaks for the public and common good, and of a concern for community. The triumphant language today is that of individualism, a concern for the individual. This has in turn led to self-centeredness. Selfishness inevitably leads to a desire for more and more things.

Theological Compromise

16 The constant desire for more and more things has led to a syncretism between materialism and Christianity (if such a thing was possible). People begin to think the purpose of Christianity is to help them become more successful, and that if God loves them he will bless them with a temporal blessing.

17 In the process, people become cultural Christians, which is to say there is not any marginal difference between the way they order their lifestyles and the way non-believers order theirs. There is a God we want and there is a God who is. They are not the same God.

18 Cultural Christianity means to seek the God (or gods) we want and not the God who is. It means to want God to be a gentle grandfather type who spoils us and lets us have our own way. It is to live by our own ideas, to be a Christian on our own terms. To be a Cultural Christian is to abandon the first principles of orthodoxy. Whereas Cultural Christians are a community of orthopathos concerned for right feelings, Biblical Christians are a community of orthodoxy concerned for right beliefs.

19 The church, rather than calling people to sacrifice and self-denial, too often ends up catering to the ambitions of its congregation. The church shows men how to be successful but not how to be faithful. Rather than calling men from materialism, "me"ism, and worldly lifestyles, the church becomes the agent of personal fulfillment for men who cannot control their appetite for more and more things.

20 Individualism in the church, the infatuation with the "new thing," and an insatiable desire for more and more things has caused a segment of the church to refocus on meeting the felt needs of people. Seeker-sensitive services often entertain the mind, but do not engage the soul. The church begins to offer its attendees support rather than salvation, help rather than holiness.

21 In this process, the church becomes worldly. People become consumers of religion instead of worshippers of the most holy God. They come to receive a blessing rather than give God a blessing. They come to be entertained rather than to be broken. The congregation is looked at as an audience to be entertained rather than a flock of sheep to be discipled.

22 All this comes from an anthropocentrism fostered by culture, but not expunged by biblical preaching. Instead, the insatiable desire for more and more things is overlooked or, worse, promoted as the essence of how God blesses.

23 Furthermore, the church has often been too seeker-sensitive by allowing people to remain anonymous without at some point calling them to transition into becoming part of a community of believers. According to Bellah, religious individualism must be transformed by reconnecting it to the public realm.

24 However, in other ways, the church has not been seeker-sensitive enough. The church has not recognized the confusion of the average Christian about how to live an intentional, deliberate Christian life. The church has not discipled men and women how to go "into" the world without becoming worldly.

Notes

1. This passage is taken and adapted from "Charisma News." http://www.charismanews.com/opinion/51893-materialism-comes-with-a-dark-side
2. Pat Morley is the Founder and CEO of Man in the Mirror. After building one of Florida's 100 largest privately held companies, in 1991, he founded Man in the Mirror, a non-profit organization to help men find meaning and purpose in life. Dr. Morley is the bestselling author of *The Man in the Mirror, No Man Left Behind, Dad in the Mirror*, and *A Man's Guide to the Spiritual Disciplines*.



After You Read

Vocabulary

A. The boldfaced words and phrases below are from the reading passage. Read each sentence and guess the meaning of the boldfaced words and phrases. Compare your answers with your partner's.

1. On a ***drizzly*** day in June 1978, Aleksandr I. Solzhenitsyn delivered a ***riveting*** commencement address to a crowded audience on Harvard Yard that would shake the foundations of the way Americans thought about themselves.
2. Two years earlier, Francis Schaeffer wrote that the majority of people had adopted two impoverished values: personal peace and ***affluence***.
3. Standing behind this constant desire for more and more things are a host of addictions to "-isms," such as individualism, hedonism, materialism, relativism, careerism, ***secularism*** and materialism.
4. The end result is self-pampering and eventually self-disgust, for the ancient truth that labor is ***therapeutic*** has been lost.
5. It is ***elevating*** consuming and consumption to a philosophy of life that leads to sin.
6. The availability of installment credit, which Daniel Bell calls "the greatest single engine in the destruction of the Protestant work ethic," has eliminated the need to postpone acquisitions and ***defer*** gratification until a time when people can pay with cash they have saved.
7. Madison Avenue pin-stripers have created a phenomenon we might call psychological ***obsolescence.***
8. Indeed, we don't even need to ***plumb*** the meaning of death because we can postpone it.
9. C. S. Lewis said that what one generation called permanence, we now call ***stagnation***. This idea ***inexorably*** feeds the desire for more and more things.
10. In the process, people become cultural Christians, which is to say there is not any ***marginal*** difference between the way they order their lifestyles and the way non-believers order theirs.
11. To be a Cultural Christian is to abandon the first principles of ***orthodoxy***.
12. The church, rather than calling people to sacrifice and self-denial, too often ends up ***catering to*** the ambitions of its ***congregation***.
13. Individualism in the church, the ***infatuation*** with the "new thing," and an ***insatiable*** desire for more and more things has caused a segment of the church to refocus on meeting the felt needs of people.
14. The congregation is looked at as an audience to be entertained rather than a flock of sheep to be ***discipled.***

15. All this comes from an anthropocentrism fostered by culture, but not ***expunged*** by ***biblical*** preaching.

B. Fill in the blanks with the boldfaced words or phrases from Part A. Change the forms where necessary.

drizzly	riveting	affluence	secularism	therapeutic
elevating	defer	obsolescence	plumb	stagnation
inexorably	marginal	orthodoxy	catering to	congregation
infatuation	insatiable	discipled	expunged	biblical

1. This is simply a ________ and unbelievable tale that very few people know about a young man who was a hero long before becoming the iconic 35th President of the United States.
2. Both ________ and religious institutions can apply for the funds.
3. He ________ many of his friends to powerful positions within the government.
4. She spent her life ________ the mysteries of the human psyche.
5. The intermittent ________ was just heavy enough to spoil all of our outdoor activities.
6. But to really understand the modern ________ of the area, do it by boat.
7. Businesses must adapt to change or ________.
8. The role of the opposition party proved ________.
9. The ________ has grown from just three members at its first Sunday service to more than 7,000 today.
10. Yoga is a ________ physical exercise that focuses on breathing and relaxation.
11. She hoped that his ridiculous ________ would soon wear off.
12. The department ________ the decision for six months.
13. These ideas rapidly became the new ________ in linguistics.
14. Humankind seems to have an ________ urge to conquer and explore.
15. The bickering threatens to divide the currency into two competing versions of Bitcoin—or condemn it to ________.
16. An auction that drives prices below competitive levels ________ will do the same to investment.
17. Their criminal records were ________ in return for their testimony.
18. In the contemporary western world, rapidly changing styles ________ a desire for novelty and individualism.
19. The community's links with Syria date back to ________ times.
20. It clearly includes more than the original twelve ________.

C. **Build your vocabulary—word forms: many words become different forms by adding suffixes. Choose the correct forms of the words and then fill in the blanks. Change the verb tenses if necessary.**

drizzle + ly → drizzly major + ity → majority progress + ive → progressive
Symbol +ize → symbolize margin +al→ marginal attend+ee →attendee

1. The medical community continues to make ________ in the fight against cancer.
2. And then one ________ afternoon I found her—my muse, my model, my everything.
3. Making the government and its bureaucracy more accountable is something that every Tea Party ________ would support.
4. Independent candidates won the ________ of seats on the local council.
5. The fall of the Berlin Wall ________ the end of the Cold War between East and West.
6. The group had a net profit ________ of 30% last year.

Comprehension of the Text

A. Questions for discussion

1. Do you agree or disagree that economic prosperity will definitely lead to materialism?
2. Do you agree or disagree that wealth is equal to happiness?
3. Do you agree with the following opinion "Dreams shouldn't be about what you can buy—they should be about what mark you leave in the world?"

B. Understanding details

Write T if the statement agrees with the information given in the passage, F if the statement contradicts the information and NG if the statement presents no information from the passage.

1. According to Aleksandr I. Solzhenitsyn, the pursuit for material wealth paves the ways for the pursuit for free spirit.
2. Affluence, in many Americans' eyes, is a measure of success.
3. It could be indicated from Paragraph 5 that Solomon's time must be rather poor and underdeveloped.
4. According to the author, consumerism is beneficial to the society while materialism is not.
5. Building a cathedral is the dream of many Americans.
6. With installment credit, people could buy what they want without enough money.
7. Paragraph 11 implies that Protestant work ethic is related to saving money.
8. According to the author, individualism enables Americans to solve all the problems, hence, it is a highly respected value.
9. To cultural Christians, God is just like a gentle grandfather who spoils them.
10. Materialism has always been encouraged by the church.

Recommended Book

The High Price of Materialism by Tim Kasser: In *The High Price of Materialism*, Tim Kasser offers a scientific explanation of how our contemporary culture of consumerism and materialism affects our everyday happiness and psychological health. Other writers have shown that once we have sufficient food, shelter, and clothing, further material gains do little to improve our well-being. Kasser goes beyond these findings to investigate how people's materialistic desires relate to their well-being. He shows that people whose values center on the accumulation of wealth or material possessions face a greater risk of unhappiness, including anxiety, depression, low self-esteem, and problems with intimacy—regardless of age, income, or culture. Drawing on a decade's worth of empirical data, Kasser examines what happens when we organize our lives around materialistic pursuits. He looks at the effects on our internal experience and interpersonal relationships, as well as on our communities and the world at large. He shows that materialistic values actually undermine our well-being, as they perpetuate feelings of insecurity, weaken the ties that bind us, and make us feel less free. Kasser not only defines the problem but proposes ways we can change ourselves, our families, and society to become less materialistic.



★ Supplementary Reading Passage (Text B)

Is America the Most Materialistic Society in the History of the World?

Michael Snyder

1 When it comes to materialism, has any nation ever surpassed what we are seeing in the United States right now? We define our lives by how much stuff we have, to a large degree our personal and business relationships are defined by how much money we make, and even most of the important dates on our calendar are all about materialism. Just think about it. We throw outrageous birthday parties for our kids and we shower them with gifts. Most of our "holidays" have become highly materialistic, and the biggest holiday of all in our society, Christmas, is an absolute orgy of materialism. We make lists of the "wealthiest Americans" and we glorify their achievements. We spend most of our time either making money or spending it. Even the phrase "the American Dream" reveals how materialistic we are. When most people are asked what "the American Dream" is, they start talking about a house, a car, vacations, retirement, sending your kids to college, etc. The American Dream has become all about money and stuff. Sadly, no matter how big our homes are and no matter how many shiny new toys we accumulate, we never seem to

be happy. We always want more, and we always seem to be willing to go into more debt to get it. We are the most materialistic society in the history of the world, and our endless greed is going to end up swallowing us alive. When it comes to materialism in America, there are outrageous examples all around us, but one of my favorite examples is the "Rich Kids of Instagram." It is a Tumblr blog of photos from Instagram of young Americans showing off how they are enjoying the vast wealth of their parents. The following is how *The Washington Post* describes the blog...

2 The controversial new Tumblr is a collection of snapshots from the photo-sharing site that depicts the children of wealth and privilege—summering in the Hamptons, lounging on yachts and posing by their luxury cars.

3 One does a back-flip out of a helicopter near St. Tropez. Others snap pictures of their restaurant bills—allegedly paying thousands of dollars for lobster, champagne and high-end liquor.

4 In the warm patina of the Instagram, the youngsters appear to be living over-the-top lifestyles—and enjoying every moment.

5 "Our everyday is better than your best day," reads one caption, a bit tauntingly. And, "Do you have a horse in your backyard? Didn't think so."

6 But just because you have a horse on your property does that make your life better than the rest of our lives? Of course not. Wealth does not equal happiness.

7 Unfortunately, however, most Americans have totally bought into this lie.10. Most Americans believe that more money equals a better life.

8 In response to "the Rich Kids of Instagram," *The Huffington Post* recently put together a piece entitled "the Rich Cats of Instagram" that features photos of cats as they "model upscale accessories, lounge with bottles of champagne, sail on yachts and ponder life while relaxing atop piles of money." Of course a lot of those pictures are quite funny, but they also reveal a deep truth about our society.

9 We have spent our lives chasing after the almighty dollar, thinking that it will make us happy. Study after study has shown that we tend to link wealth and happiness. The following is from a recent NBC News article about one of those studies...

10 Many parents already know older children can be materialistic. Some teens not only want the latest games and clothes, but also think owning these things will bring them happiness, friends and popularity. And marketers are eager to get them to buy: Teens spend $28 billion a year, not including the more than $200 billion their parents spend on them, according to market research company C+R Research.

11 But even though we have an incredibly high standard of living compared to most of the rest of the world, are most of us actually happy? No way. In fact, Americans take more anti-depressants than anyone else on the planet. It is really easy to get caught up in materialism though. Let me share an example from my own life.

12 Several months ago our old truck completely died. Instead of pouring thousands of more dollars into fixing it, we decided that we would get another used truck. So the other day I stopped by a dealership while my wife was grabbing some things from Home Depot. The salesperson started showing me some of the used trucks on the lot, but after a while I suggested that he show me some of the new trucks that were sitting on the other side of the lot. Before I knew it, I was sitting in the most expensive truck on the lot and he was showing me all of the cool features it had. And I have to admit—for a few moments there I was really enamored with that truck. It was the coolest truck that I had ever seen in my life. Of course my wife and I don't need a truck like that. We only need to haul stuff around a few times a month. And we certainly do not need the amount of debt that it would take to buy such a truck. But for a few moments there I really wanted it. The pull of materialism can be very strong.

13 So would that truck have "changed my life" or brought me lasting happiness? Of course not. It would have brought some thrills for the first couple of days, but after a while it would just be sitting in the garage taking up space just like any other truck would. So did I end up buying a truck? Not yet. But we need one soon. My wife has been without a truck for quite a few months now and she is getting impatient. But whether we get a nice used truck or a used truck that has one foot in the grave, it really isn't going to change our lives much. In the end, our lives should not be defined by what we own or by how much money we have in the bank.

14 But how do we refer to ourselves in this day and age? The American people are called "consumers" and the truth is that we consume far more than anyone else on the globe does. Just look at our eating habits. Of all the major industrialized nations, America is the most obese. The next time you go into a store, take note of how many people are overweight. It has not always been this way. Back in 1962, only 13 percent of all Americans were obese. But now overeating is a national sport. At this point, approximately 36 percent of all Americans are obese, and it is being projected that number will rise to 42 percent by 2030.

15 While we are gorging ourselves with food, what else do we like to do? That's right—we love to watch television. In fact, the average American watches 28 hours of television every single week. We have become completely and totally addicted to entertainment, and we have become trained to be constantly "plugged in" to something. Our lives have become all about constantly feeding our greed and our selfishness.

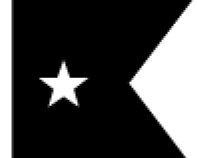
16 In fact, that is a major reason for the breakdown of the family in America. We tend to view marriage as a temporary condition that can be quickly discarded when it no longer makes us happy. Sadly, the United States has the highest divorce rate in the world by a very wide margin at this point. In addition, more Americans than ever are putting off marriage these days. Young Americans are being told that "an education" and "a career"

are more important. According to the Pew Research Center, only 51 percent of all American adults are currently married. Back in 1960, 72 percent of all adults in America were married.

17 As a result of these factors, we are an incredibly lonely nation. Today, the United States has the highest percentage of one person households on the entire globe. In order to fill the void, the American people turn to things that will numb the pain. Americans use more legal drugs than anyone else on the planet and they also use more illegal drugs than anyone else on the planet. We have more "stuff" than any other society in the history of the world has ever had, but it has not made us happy.

18 And how did we pay for all of this? We paid for a lot of this with debt. In fact, we have accumulated the biggest mountain of debt in the history of the world. During my lifetime, the debt of the U.S. government has gotten more than 30 times larger. For much more on this, please see my previous article entitled "27 Things That Every American Should Know About the National Debt." But the federal government is not the only one with a debt problem. The truth is that our entire society is absolutely drowning in debt. Over the past 50 years, the total amount of debt in the U.S. has grown from less than a trillion dollars to nearly 55 trillion dollars...

Group Discussion



Even though most Americans don't like to be called materialistic, material wealth has long been a widely accepted measure of social status in the United States. On the other hand, the United States is a very religious country, for 90% of Americans believe in God.

The idea of mixing materialism and religion may seem contradictory, for religion is considered to be concerned with spiritual matters, not material possessions. How can the two mix?





Exceptionalism

I believe in American exceptionalism, just as I suspect that the Brits believe in British exceptionalism and the Greeks believe in Greek exceptionalism.

Barack Obama (1961–)

Preview Questions

Discuss the questions with your classmates to find out what you know about American exceptionalism.

1. What is the meaning of American exceptionalism?
2. Do you agree on the idea that America is exceptional and in which aspects?
3. What is the root of exceptionalism?



Part I ★ Background Knowledge

American Exceptionalism

"American exceptionalism" is a term used to describe the belief that the United States is an extraordinary nation with a special role to play in human history; a nation that is not only unique but also superior. Alexis de Tocqueville was the first to use the term "exceptional" to describe the United States and the American people in his classic work *Democracy in America* (1835–1840), but the idea of America as an exceptional entity can be traced back to the earliest colonial times. Jack P. Greene's analysis of a wealth of contemporary materials has established that "by the beginning of the nineteenth century the idea of America as an exceptional entity had long been an integral component in the identification of America." Many scholars of the belief in American exceptionalism argue that it forms one of the core elements of American national identity and American nationalism.

The Roots of Exceptionalism

The idea of America as an exceptional entity dates back to colonial times. Its roots can be found in the thought of Puritan settlers who regarded the North American continent as a promised land where a new Canaan could be built as a model for the rest of the world. The earliest expression of this belief that continues to live on in American public memory comes

from John Winthrop, a Puritan leader and first governor of the Massachusetts Bay colony. Winthrop delivered a sermon, in which he declared that his fellow settlers "must consider that we shall be as a City upon a Hill, the eyes of all people are upon us." Winthrop's words were circulated in manuscript form and have since become one of the main formative texts of American self-identity and meaning. Inherent in this notion of the city on a hill is the belief that the American colonists, and those who have followed them, were uniquely blessed by God to pursue His work on Earth and to establish a society that would provide this beacon for the betterment of all humankind.

American exceptionalism, however, has not only religious but also secular roots. The American Revolution and the formative years of the new Republic reinforced the idea that the United States was a chosen nation which would be an experiment in human society. In his influential revolutionary pamphlet *Common Sense* (1776), Thomas Paine argued that it was America's separateness and difference from the Old World that demanded its independence. Paine saw America as a special land where humankind could "begin the world over again" by establishing a political society built on new, progressive ideas. The framers of the Constitution built on this idea in 1787. Their greatest hope was that the constitutional framework they had created would allow the United States to develop over time into the most perfect republican society in the world.

The Influence of Exceptionalist Beliefs on Foreign Affairs

In the earliest years of the Republic, both George Washington and Thomas Jefferson called upon Americans to actively seek to preserve their nation's unique position of aloofness from the world's ills. In his Farewell Address of 1796, Washington warned against "permanent alliances," while Jefferson, in his First Inaugural Address (March 1801), advised that Americans should avoid "entangling alliances." Such pronouncements laid the foundations for a foreign policy characterized by high levels of unilateralism and so-called isolationism. Jefferson nevertheless presided over the first major expansion of the United States with the Louisiana Purchase (1803) and contributed to the notion that a republic needed to grow in order to remain healthy with his view of the United States as an "empire for liberty."

President James Monroe further emphasized the difference between American and European intentions in foreign affairs in what became known as the Monroe Doctrine. Monroe declared the Western Hemisphere closed to European colonization, warned against European interference in the affairs of the Americas, and signaled the intention of the United States to be the region's dominant power. Although the Monroe Doctrine was based largely on strategic interest, it was couched in terms consistent with the belief in exceptionalism. Monroe stressed that the United States held nothing but goodwill toward the world's nations and emphasized that the U.S. policy of noninterference in European affairs marked it apart from the imperialistic nations of the Old World. If the United States did intervene abroad, it would

be for the good of others, in the name of higher principles. As John Quincy Adams insisted, America's "glory is not dominion, but liberty."

Words and Expressions

exceptionalism *n.* 例外主义，卓异主义
national identity 国家认同
colonial time 殖民时期
promised land 希望之乡，乐土
Canaan 迦南（《圣经》故事中称其为上帝赐给以色列人祖先的"应许之地"）
beacon *n.* 灯塔，指路明灯
aloofness *n.* 超然态度
City upon a Hill 山巅之城（美国政治当中非常重要的隐喻，强调美国的责任感与使命）
framers *n.* 制宪者
unilateralism *n.* 单边主义
isolationism *n.* 孤立主义
Louisiana Purchase 美国路易斯安那购地案
Monroe Doctrine 门罗主义
entangle *v.* 使纠缠，使卷入
secular *adj.* 世俗的，非宗教的

Part II ★ Reading Passage (Text A)

Donald Trump's Revealing Quote about "American Exceptionalism"

Greg Sargent



1 David Corn of Mother Jones unearths a fun quote from Donald Trump last year in which he declared that he doesn't think much of the term "American exceptionalism."

2 Corn puckishly notes that this puts Trump at odds with many Republicans who have spent years criticizing President Obama for his alleged failure to speak out on behalf of American exceptionalism. And this is more or less true.

3 But more interesting, I think, is what Trump himself actually meant by this. His full quote shows that all he really meant is that America is losing big time, and that claiming to be "exceptional" in that context only makes us look like bigger losers, compounding the embarrassment. Needless to say, this is a rather comical oversimplification of what the "American exceptionalism" debate is all about.

4 Here's the full diatribe in all its Trumpian majesty:

5 "I don't like the term. I'll be honest with you. People say, 'Oh he's not patriotic.' Look, if I'm a Russian, or I'm a German, or I'm a person we do business with, why, you know, I don't think it's a very nice term. We're exceptional; you're not. First of all, Germany is eating our lunch. So they say, 'Why are you exceptional? We're doing a lot better than you.' I never liked the term."

6 "And perhaps that's because I don't have a very big ego and I don't need terms like that. Honestly. When you're doing business—I watch Obama every once in a while saying 'American exceptionalism,' it's [Trump makes a face]. I don't like the term. Because we're dealing—first of all, I want to take everything back from the world that we've given them. We've given them so much. On top of taking it back, I don't want to say, 'We're exceptional. We're more exceptional.' Because essentially we're saying, 'We're more outstanding than you. By the way, you've been eating our lunch for the last 20 years, but we're more exceptional than you.' I don't like the term. I never liked it."

7 "When I see these politicians get up [and say], 'the American exceptionalism'—we're dying. We owe 18 trillion in debt. I'd like to make us exceptional. And I'd like to talk later instead of now. Does that make any sense? Because I think you're insulting the world. And you, know, if you're German, or you're from Japan, or you're from China, you don't want to have people saying that. I never liked the expression. And I see a lot of good patriots get up and talk about Amer—you can think of it, but I don't think we should say it. We may have a chance to say it in the not-too-distant future. But even then, I wouldn't say it because when I take back the jobs, and when I take back all that money and we get all our stuff, I'm not going to rub it in. Let's not rub it in. Let's not rub it in. But I never liked that term."

8 Perhaps the most obsessed-over entry in the "American exceptionalism" debate in recent years came from President Obama, who addressed it at a press conference in France in April of 2009. Republicans cited this quote for years as proof of Obama's suspect

commitment to America. But in it, Obama actually did proclaim a belief in American exceptionalism, albeit a somewhat qualified one. He spoke about the pride he felt towards America's history and international leadership role, as well as the nation's core values, while allowing that in practice we have not always lived up to them, and allowing that other countries also may view themselves in similar terms. Obama also did note in passing that America's economy and military are the most formidable in the world. But for him, the question of whether America is "exceptional" was one about the nation's history, meaning, values, and role in the world.

9 Trump's focus here is decidedly different. He doesn't like the term "American exceptionalism" because, in his view, we're not doing exceptionally at all; we're getting our asses kicked by other countries. By way of clarification, Trump noted that he "wants to take everything back from the world that we've given them," whatever that means. After that, Trump continued, maybe then we might be within our rights to proclaim ourselves exceptional.

10 In other words, Trump simply meant that we should not trash talk when we're actually getting our clocks cleaned. We should save the boasting for later, when we have something to boast about. And then Trump suddenly thought the better of this. In an uncharacteristic moment of decorum and modesty, he added that, once he had made America a winner again, he would not then want to declare us "exceptional" because it would mean rubbing the faces of other countries in his display of dominance over them. Trump is classy in victory, you see.

11 I don't have any idea whether Trump thinks our history, values, legal and constitutional system, and so forth, are distinguishing features. It seems obvious that he takes a dim view of our role in the world—he thinks we're getting played by other countries. But Trump probably does not object to the idea that we should be superior to all other countries, or to the idea that we should ideally be able to see ourselves that way. He just thinks we aren't cutting it. Trump really wants America to be exceptional. It just isn't going to happen until he is made president.

Notes

1. The passage is taken from *The Washington Post*. https://www.washingtonpost.com/blogs/plum-line/wp/2016/06/07/donald-trumps-revealing-quote-about-american-exceptionalism/?utm_term=.60e11c7359ff
2. *Mother Jones* is a reader-supported nonprofit news organization and the winner of the American Society of Magazine Editors' 2017 Magazine of the Year Award.
3. Eating someone's lunch: It generally refers to defeating or outwitting an opponent. In the business world, it describes situations where one company outperforms another and earns a larger market share.



Vocabulary

A. The boldfaced words and phrases below are from the reading passage. Read each sentence and guess the meaning of the boldfaced words and phrases. Compare your answers with your partner's.

1. David Corn of Mother Jones ***unearths*** a fun quote from Donald Trump last year in which he declared that he doesn't think much of the term "American exceptionalism."
2. Corn ***puckishly*** notes that this puts Trump ***at odds with*** many Republicans who have spent years criticizing President Obama for his alleged failure to speak out on behalf of American exceptionalism.
3. His full quote shows that all he really meant is that America is losing big time, and that claiming to be "exceptional" in that context only makes us look like bigger losers, ***compounding*** the embarrassment.
4. Needless to say, this is a rather ***comical*** oversimplification of what the "American exceptionalism" debate is all about.
5. Here's the full ***diatribe*** in all its Trumpian majesty.
6. People say, 'Oh he's not ***patriotic***.'
7. And perhaps that's because I don't have a very big ***ego*** and I don't need terms like that.
8. Let's not ***rub it in.***
9. Perhaps the most ***obsessed***-over entry in the "American exceptionalism" debate in recent years came from President Obama, who addressed it at a press conference in France in April of 2009.
10. Obama actually did ***proclaim*** a belief in American exceptionalism, ***albeit*** a somewhat qualified one.
11. He spoke about the pride he felt towards America's history and international leadership role, as well as the nation's core values, while ***allowing that*** in practice we have not always lived up to them, and allowing that other countries also may view themselves in similar terms.
12. Obama also did note ***in passing*** that America's economy and military are the most ***formidable*** in the world.
13. In other words, Trump simply meant that we should not ***trash talk*** when we're actually getting our clocks cleaned.
14. In an uncharacteristic moment of ***decorum*** and modesty, he added that, once he had made America a winner again, he would not then want to declare us "exceptional" because it would mean rubbing the faces of other countries in his display of dominance over them.
15. Trump is ***classy*** in victory, you see.

16. I don't have any idea whether Trump thinks our history, values, legal and constitutional system, and so forth, are ***distinguishing*** features.
17. It seems obvious that he ***takes a dim view of*** our role in the world—he thinks we're getting played by other countries.

B. Fill in the blanks with the boldfaced words or phrases from Part A. Change the forms where necessary.

unearths	puckishly	at odds with	compounding	comical
diatribe	patriotic	ego	rub it in	obsessed
proclaim	albeit	allowing that	in passing	formidable
trash talk	decorum	classy	distinguishing	takes a dim view of

1. In other films, this might have been a setup for a classic Hollywood _________ against welfare cuts.
2. She keeps _________ the fact that she makes more money than I do.
3. They _________ the evidence that he had accepted bribes.
4. Charles's letter was indeed published, _________ in a somewhat abbreviated form.
5. The profit motive is inherently _________ principles of fairness and equity.
6. He had a massive _________; never would he admit he was wrong.
7. Mrs. Clinton remains a _________ candidate—an experienced and intelligent politician, backed by a state-of-the-art political machine.
8. The very idea that nobody cares about Skype or they are not interested is just _________.
9. We can't go into all the details of that case now. I merely mention it _________.
10. People who _________ the world and those around them earn less, research shows.
11. High standards of _________ are usually required when attending the opera.
12. The display of prehistoric monsters is _________ naive.
13. Both GM and Ford believe they need _________ brand names to sell upmarket cars.
14. Warren also _________ capitalist development may, in its early stages, result in increased social inequality.
15. Some experts _________ that intervening in the foreign markets to keep up a currency's value is futile.
16. She didn't in fact betray very much at all other than a serene confidence and a _________ wit.
17. If the original studies have flaws, however, the analysis can simply _________ the problem, researchers say.
18. There is something about music that _________ it from all other art forms.
19. She stopped drinking but began _________ about her weight.
20. The crowd sang "Land of Hope and Glory" and other _________ songs.

C. Build your vocabulary—prefixes of size or degree. Add the following prefixes to create new words, then fill in the blanks with the new words and change the forms where necessary.

over-	under-	super-	sub-	hyper-	mini-
___developed	___power	___implification	___bus	___title	___active

1. There is an old saying that "we are what we eat." Obviously this is an _________.
2. To get to France, they hide in containers, hitch-hike or leave en masse by _________.
3. _________ countries should be assisted by allowing them access to modern technology.
4. His research was used in planning treatments for _________ children.
5. The book's _________, "The Hero of Heroes," is characteristic of the approach.
6. The two _________ leaders sprang a surprise at a ceremony in the White House yesterday by signing a trade deal.

Comprehension of the Text

A. Questions for discussion

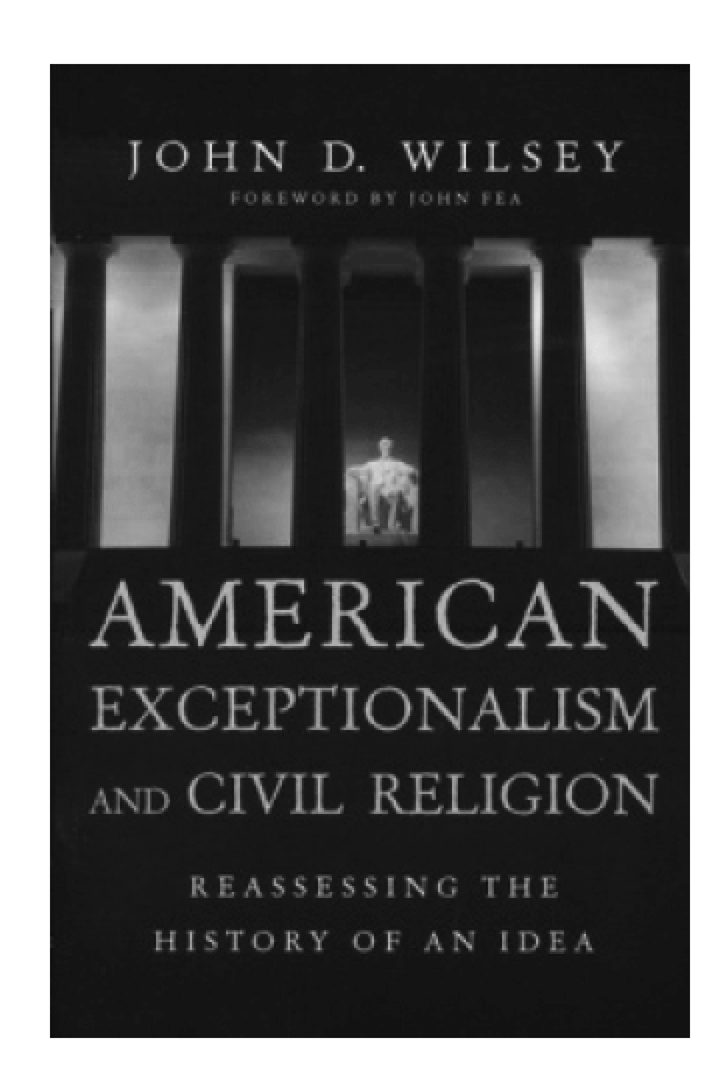
1. By declaring that he doesn't think much of the term "American exceptionalism," what does Trump really mean?
2. What is Obama and Trump's different focus on exceptionalism?

B. Understanding details

Write T if the statement agrees with the information given in the passage, F if the statement contradicts the information and NG if the statement presents no information from the passage.

1. American exceptionalism is a term welcomed by the Republicans while criticized by the Democrats.
2. Trump's quote about American exceptionalism is inconsistent with other Republicans' ideas.
3. President Obama didn't speak out on behalf of American exceptionalism when he was U.S. president.
4. Germans actually think that they are more exceptional than Americans.
5. Trump doesn't like the term American exceptionalism because he thinks that Americans are losers.
6. Obama takes pride of the nation's core values even though he admits that Americans didn't live up to them sometimes.
7. Trump will declare that U.S. is exceptional when he makes the country great again.
8. The author thinks Trump is characteristically modest and polite.
9. Trump believes that it is just trash talk if we declare America exceptional now.
10. Trumps thinks that the country's values and history make it different from other countries.

Recommended Book



American Exceptionalism and Civil Religion: Reassessing the History of an Idea by John D. Wilsey: Ever since John Winthrop told his fellow colonists in 1630 that they were about to establish a City upon a Hill, the idea of having a special place in history has captured the American imagination. Through centuries of crises and opportunities, many have taken up this theme to inspire the nation. But others have criticized the notion because it implies a sense of superiority which can fuel racism, warmongering and even idolatry. In this remarkable book, John Wilsey traces the historical development of exceptionalism, including its theological meaning and implications for civil religion. From seventeenth-century Puritans to twentieth-century industrialists, from politicians to educators, exceptionalism does not appear as a monolithic concept to be either totally rejected or devotedly embraced. While it can lead to abuses, it can also point to constructive civil engagement and human flourishing. This book considers historically and theologically what makes the difference. Neither the term nor the idea of American exceptionalism is going away. John Wilsey's careful history and analysis will therefore prove an important touchstone for discussions of American identity in the decades to come.

Part III ★ Supplementary Reading Passage (Text B)

The Unlikely Story Behind the Phrase "American Exceptionalism"

Anthony Zurcher



The U.S. and Russian presidents fail to see eye to eye on some major issues. They also have a difference of opinion on one particular phrase.

1 "Exceptional." It was one word toward the end of President Barack Obama's address to the American people on Tuesday night, used to rally support for a possible military strike in Syria.

2 "When, with modest effort and risk, we can stop children from being gassed to death, and thereby make our own children safer over the long run, I believe we should act," said Obama. "That's what makes America different. That's what makes us exceptional."

3 Two days later, Russian President Vladimir Putin spent a paragraph in his *New York Times* opinion piece responding to Obama's use of the word: "I would rather disagree with a case he made on American exceptionalism, stating that the United States' policy is 'what makes America different. It's what makes us exceptional.' "

4 "It is extremely dangerous to encourage people to see themselves as exceptional, whatever the motivation."

5 American commentators and politicians were quick to respond. "History teaches us that a strong and engaged America is a source of good in the world," wrote Republican Senator Marco Rubio in the *National Review*.

6 "No nation has liberated more people or done more to raise living standards around the world through trade and charity than the United States. We remain a beacon of hope for people around the world."

7 "America is not exceptional because it has long attempted to be a force for good in the world, it attempts to be a force for good because it is exceptional," Peggy Noonan wrote in *The Wall Street Journal*.

8 But what is "American exceptionalism," and where did it come from? It depends on whom you ask.

9 *The Washington Post*'s Dana Milbank writes that "exceptional" doesn't mean better, it just means different: "Americans aren't better than others, but our American experience is unique—exceptional—and it has created the world's most powerful economy and military, which, more often than not, has been used for good in the world."

10 Others have looked into the history books for the roots of the term, and the results may be surprising to Putin. Terrence McCoy of *The Atlantic*, in a March 2012 article, notes that the term was first used by Soviet leader Joseph Stalin to describe uncooperative American communists.

11 Citing author Ted Morgan's biography of Jay Lovestone, *A Covert Life*, McCoy writes: "In 1929, Communist leader Jay Lovestone informed Stalin in Moscow that the American proletariat wasn't interested in revolution. Stalin responded by demanding that he end this 'heresy of American exceptionalism'."



12 Joshua Micah Marshall, editor of the website Talkingpointsmemo, acknowledges the Soviet origins of the term, but credits its spread with post-World War II American historians such as Louis Hartz, Daniel Boorstin and Richard Hofstadter, who were trying to understand America's recent economic and social successes: "How and why was it able to avoid all the bloodletting and conflict which beset Europe (obviously this was a particularly glaring contrast in the late 40s and early 50s). The key seemed to come down to the absence, or relative absence, of class conflict."

13 Marshall notes: "In this sense, these 1950s academic intellectuals agreed with those Communists having their obscure discussion in the 1920s. They just saw as a good thing what the Communists saw as a bad thing... That's what 'exceptionalism' meant—that the U.S. got a pass on certain laws of history that applied to the rest of the world—as though a particular person got a pass on insecurity and sadness."

14 The term fell into disuse in the ensuing decades, but the concept returned to prominence with the rise of President Ronald Reagan in the 1980s. His references to America as a "shining city on a hill"—a nod to John Winthrop and the early Puritan settlers of Massachusetts—embraced the idea of America as a unique example of freedom and hope.

15 Now, "American exceptionalism" has become a regular talking point among conservative politicians and commentators, a product of American patriotism, faith in God and the wisdom of the Founding Fathers.

16 They howled when Obama said in a 2009 interview: "I believe in American exceptionalism, just as I suspect that the Brits believe in British exceptionalism and the Greeks believe in Greek exceptionalism." (In the full quote, Obama endorsed American exceptionalism, but in his opponents' eyes, the damage was done.)

17 "What makes American exceptionalism different is that we are the only people I know of in history to say power comes directly from God to each one of you," Republican presidential candidate Newt Gingrich told a South Carolina audience in 2011.

18 With Obama's recent use of the word, and Mr. Putin's stern rebuke, "American exceptionalism"—whatever it means—is here to stay.



1. Many American scholars debate on American exceptionalism and raise the question: Is it real? Is it good? Search the Internet and find more information about American exceptionalism and discuss the following question: Is America really exceptional? Find specific examples to support your idea.
2. Interview some students about their opinions on the American image and see if their images are matching with what the article talked about.





Racial Problems

I refuse to accept the view that mankind is so tragically bound to the starless midnight of racism and war that the bright daybreak of peace and brotherhood can never become a reality... I believe that unarmed truth and unconditional love will have the final word.

Martin Luther King, Jr. (1929–1968)



Preview Questions

Discuss the questions with your classmates to find out what you know about the ethnic and racial diversity and racial problems in the United States.

1. What is your understanding of Martin Luther King's quotation? What was his attitude towards racial problems in the United States and what was his proposed solution?
2. What do you know about the different ethnic and racial groups in the United States? How do people describe ethnic and racial diversity in the United States?
3. What do you think are the major racial problems and their possible causes in the United States? Give one specific example.



Ethnic and Racial Diversity

American history began with waves of immigrants, bringing their own cultures and traditions to a vast new country. No other place in the world has such a diverse population. It

is this diversity that makes America what it is and, at the same time, creates the challenges it faces.

The United States Census officially recognizes six racial categories: White American, Black or African American, Native American and Alaska Native, Asian American, Native Hawaiian and Other Pacific Islander, and people of two or more races. It also classifies Americans as "Hispanic or Latino" and "Not Hispanic or Latino," which identifies Hispanic and Latino as an ethnicity (not a race) distinct from others that composes the largest minority group in the nation. Among the diverse ethnic and racial groups, White Americans, mostly of European descent, are the racial majority and African Americans are the largest racial minority, while Hispanic and Latino Americans make up the largest ethnic minority.

Melting Pot or Salad Bowl

Traditionally, America has been referred to as a "melting pot" where various racial and ethnic groups have been assimilated and combined into one culture, welcoming people from different countries, races and religions, all hoping to find freedom, new opportunities and better life. However, others are inclined to describe the United States as a "salad bowl" or "mosaic," mixture of various ingredients that keep their individual characteristics. To them, immigrants are not blended into one pot, but are transforming American society into a multicultural mosaic.

Whether the United States is a "melting pot" or "salad bowl" has aroused much discussion. Since the founding of the federal government, large numbers of immigrants continue to flow into the nation and regard themselves as Americans, sharing the same set of values and pursuing the inalienable rights endowed by the Creator, as mentioned in the Declaration of Independence. Yet, some of these groups still wish to retain their original language and traditions, thus becoming bilingual and bicultural. For instance, the majority of Chinese Americans celebrate both the Chinese New Year and Christmas and the Jewish Americans observe Hanukkah, and Thanksgiving as well.

Immigration and Assimilation

U.S. immigration is often described as a door that swings open and shut. The immigration policy and laws in the United States has either opened its door to welcome new immigrants during periods of financial prosperity or to slam the door shut when times became harder.

Immigration was actively encouraged and migrants were made welcome in the early history of the United States. Then, due to the massive influx of immigrants in the late 1800s, new government policies were adopted and immigration laws were passed to regulate and restrict immigration to the United States. The U.S. started to limit and place restrictions on its borders in 1875, when it shunned "undesirables" and Chinese laborers.



The country is now in the midst of what most scholars refer to as the "modern wave" of immigration, which started when Congress passed the Immigration and Nationality Act of 1965. This law essentially opened the door to Latin Americans, Africans, and Asians who had previously been barred by an immigration quota system that gave preference to northern Europeans. Since then, 40 million immigrants have come to the U.S..

Contemporary immigrants settle predominantly in seven states including California, New York, Florida, Texas, Pennsylvania, New Jersey and Illinois, comprising about 44% of the U.S. population as a whole. The combined total immigrant population of these seven states was 70% of the total foreign-born population in 2000. If current birth rate and immigration rates were to remain unchanged for another 70 to 80 years, the U.S. population would double to nearly 600 million.

During the long history of American immigration, whether the immigrants have been assimilated has been a controversial issue. On one side are conservative officials and pundits who worry that a flood of Spanish-speaking immigrants and a reverence for "multiculturalism" have led to a population of immigrants in the U.S. unappreciative of and unconnected to their new country. On the other are a slew of academics who say that assimilation these days is as strong as it has ever been which happens across the country even in regions such as the Southeast that are not traditional immigrant destinations.

In a survey report released on second-generation immigrants, who many scholars say are the true markers of a family's assimilation or lack thereof, Pew found that the children of immigrants are, in general, doing better economically than their parents, are more likely to marry and have friends outside their ethnic groups, and are twice as likely to say they consider themselves to be a "typical American."

Racial Segregation

Even though assimilation has been largely successful in many aspects of American society, racial segregation still remains a big problem, which is not only a sociological topic, but also a prominent topic in urban geography and education as well. Segregation occurs due to different reasons and can be roughly classified into three categories: educational, social and economic segregation.

In 1896, the Supreme Court of the United States stated that racial segregation in public schools and other public facilities in the southern states didn't violate the Constitution. In a historical decision in 1954, the Supreme Court ruled that racially segregated schools were unconstitutional. However, although segregated schools were illegal thereafter, they continued to exist until the Civil Rights Acts were passed in the mid–1960s. Since then, a series of measures have been taken to try to achieve racial balance in public schools.

Despite all these attempts, racial segregation has not been relieved. In a recent report called "Deepening Segregation in American Public Schools" by Harvard University, it pointed out "there are clear signs that progress is coming undone and that the nation is headed backwards toward greater segregation of black students, particularly in the states with a history of de jure segregation." The report also highlighted a little noticed but extremely important expansion of segregation to the suburbs and stated that expanding segregation was a mark of a polarizing society without effective policies for building multiracial institutions.

Social segregation is mostly reflected in the urban geography. Segregated cities tend to have a higher degree of "worse off" residents, especially among the black population. This is especially true for educational attainment where neighborhoods with a very high amount of black population (80% or more) tend to have low rates of the population earning higher education. Schools in central city districts tend to be significantly more underfunded than schools in suburban neighborhoods.

Economic segregation is where groups are segregated due to economic processes and their outcomes. A great example of economic segregation is the city of Detroit. Due to the outsourcing of thousands of jobs from the city, Detroit experienced economic decline and stagnation. One factor that may have contributed to Detroit's downfall was the departure of many white residents during the late 60's that is called "white flight." Detroit even shows a visible line where the segregation begins and ends in the northern part of the city: the infamous 8 Mile Road. Homes in the city of Detroit can be shockingly cheap and crime tends to be quite prevalent south of 8 Mile Road.

The African-American Experience

Assimilation has been relatively more successful for white ethic groups than nonwhite immigrants, especially among African Americans, which was mainly due to their history in

the United States. Unlike other immigrants who were drawn to the country to fulfill their American dream, African Americans were kidnapped to the country and sold as slaves. Although slavery was abolished by Abraham Lincoln in his Emancipation Proclamation in 1863, African Americans were still unable to be assimilated into the larger American culture. Black people were not allowed to vote and were legally segregated from the White people. Many former slaves were stricken by poverty and became the victims of strong racial discrimination.

To fight against racial prejudice and end racial segregation, black leaders including Rosa Parks and Martin Luther King Jr. led a series of protests, among which the most famous was the Civil Rights Movement of the 1950s and 1960s.

The Montgomery Bus Boycott, in which African Americans refused to ride city buses in Montgomery, Alabama, to protest segregated seating, took place from December 5, 1955, to December 20, 1956, and is regarded as the first large-scale demonstration against segregation in the U.S.. On December 1, 1955, four days before the boycott began, Rosa Parks, an African-American woman, refused to yield her seat to a white man on a Montgomery bus. She was arrested and fined. The boycott of public buses by blacks in Montgomery began on the day of Parks' court hearing and lasted 381 days. The U.S. Supreme Court ultimately ordered Montgomery to integrate its bus system, and one of the leaders of the boycott, a young pastor named Martin Luther King Jr. emerged as a prominent national leader of the American civil rights movement in the wake of the action.



On August 28, 1963, Martin Luther King Jr. led a public demonstration—March on Washington for Jobs and Freedom, where he delivered his famous "I have a dream" speech, calling for an end of racism in the United States and fighting for civic and economic rights. Largely as a result of King's activities, the Civil Rights Act of 1964 was passed, which was a landmark piece of civil rights legislation that outlawed discrimination based on

race, color, religion, sex or national origin. Besides the civil rights laws, a series of federal programs called Affirmative Action were designed to boost minority and women employment opportunities and college enrollment opportunities.

As a result of all these efforts, African Americans and other minority groups have acquired higher social status and improved their living standards. Many begin to hold government offices and there is a growing and sizable number of black middle class. In 2008, the first African American President Barack Obama forever changed the history of African Americans.

However, racial discrimination and segregation still exist in the U.S. and racial problems have persisted to a larger degree than many Americans might have realized. In recent years, several cases of black citizens killed by white police officers have triggered serious protests among the black community and heated debate among the general public.

Words and Expressions

ethnic and racial diversity 民族与种族多样性
ethnicity *n.* 种族特点、种族渊源
descent *n.* 血统；家世
Hispanic and Latino 西班牙裔和拉丁裔
melting pot 熔炉
salad bowl 色拉碗
mosaic *n.* 马赛克
bilingual *adj.* 双语的
immigration *n.* 移民
assimilation *n.* 同化
quota system 配额制
racial segregation 种族隔离
racial discrimination 种族歧视
polarizing society 两极分化的社会
multiracial *adj.* 多种族的
multicultural *adj.* 多文化的
Civil Rights Movement 人权运动
Affirmative Action 平权法案

Part II ★ Reading Passage (Text A)

No Such Thing as Racial Profiling

Jelani Cobb



A man stands with his hands raised in front of a line of police officers during a protest after the grand jury's decision in the Eric Garner case.

1 Coming just two weeks after the non-indictment of Officer Darren Wilson in the death of Michael Brown, the non-indictment of Officer Daniel Pantaleo in the death of Eric Garner has the feel of a grim serial filled with redundant plot lines—a production that few of us wish to watch but none of us can avoid, and that a great many are complicit in creating. This is not imaginary.

2 Here is the man who aspired to become the first black President counseling calm following the acquittal of the officers who shot and killed Sean Bell, an unarmed black man, on the eve of Bell's wedding, in New York, in 2006.

3 Obviously there was a tragedy in New York. I said at the time, without benefit of all the facts before me, that it looked like a possible case of excessive force. The judge has made his ruling, and we're a nation of laws, so we respect the verdict that came down.

4 Here is that same man, having now attained the office, counseling calm in the wake of the acquittal of George Zimmerman, who killed the seventeen-year-old Trayvon Martin, another unarmed black man, in Sanford, Florida, in 2012.

5 The death of Trayvon Martin was a tragedy. Not just for his family, or for any one community, but for America. I know this case has elicited strong passions. And in the wake of the verdict, I know those passions may be running even higher. But we are a nation of laws, and a jury has spoken. I now ask every

American to respect the call for calm reflection from two parents who lost their young son.

6 Two weeks ago, we saw the President, now in the last years of his second term, urge patience following the non-indictment of Darren Wilson, who shot and killed the eighteen-year-old Michael Brown, who was unarmed.

7 First and foremost, we are a nation built on the rule of law. And so we need to accept that this decision was the grand jury's to make. There are Americans who agree with it, and there are Americans who are deeply disappointed, even angry. It's an understandable reaction. But I join Michael's parents in asking anyone who protests this decision to do so peacefully.

8 Last night's statement from the President regarding the unprosecuted death of Eric Garner establishes that history does not repeat itself verbatim—it usually changes the proper nouns.

9 Some of you may have heard there was a decision that came out today by a grand jury not to indict police officers who had interacted with an individual [named] Eric Garner in New York City, all of which was caught on videotape and speaks to the larger issues that we've been talking about now for the last week, the last month, the last year, and, sadly, for decades, and that is the concern...of too many minority communities, that law enforcement is not working with them and dealing with them in a fair way.

10 None of this is President Obama's fault; yet all of it reflects upon him. All of these redundancies indict the anodyne calls for "healing" that inevitably come in their wake. Here we don't heal. We scar.

11 The stilted conversations that have followed these tragedies have largely focused on the meaning and implications of the nonsensical phrase "racial profiling." Nothing better illustrates the slick, manipulative power of euphemism than the fact that our dialogue takes seriously this non-term. There is no such thing as "racial profiling"—there is simply racism. What subsequent action, what logical end, does racial profiling produce that abject racism would not? The supposed definition of "racial profiling"—that the alleged behavior of any fragment of a population becomes the basis for categorizing it in its sum, that epidermal hues are a valid means of reflexively predicting character—is what we, in more honest moments in our past, simply referred to as racism.

12 If there is any glimmer of interracial unity to be found amid this morass, it's found in the fact that black people and whites alike share a common confusion regarding racial profiling. Witness Charles Barkley, opining in favor of the practice.

13 "We as black people, we have a lot of crooks. We can't just wait until something like [the Brown shooting] happens. We have to look at ourselves in the mirror," Barkley said in an interview with CNN. "There is a reason that they racially profile us in the way they do.

Sometimes it is wrong, and sometimes it is right."

14 Fresh from an appearance on "Meet the Press," where he charged that black crime, not police brutality, was the real problem, Rudolph Giuliani doubled down on "Fox News Sunday:"

15 I do believe that there is more interaction and more unfair interaction among police officers, white and black, in the black community than in the white community. And I think some of that responsibility is on the police department and on police departments to train their police officers better and to make their police departments much more diversified.

16 But I think just as much, if not more, responsibility is on the black community to reduce the reason why the police officers are assigned in such large numbers to the black community. It's because blacks commit murder eight times more per capita than any other group in our society.

17 A democracy of grief binds those of us who survive people who were violently dispatched from this life—those who die at the hands of civilians, those who die from the wrongful actions of people empowered by the state. The sole difference between these deaths is that only with the former do we already know it's a crime.

Note

This passage is taken and adapted from *The New Yorker*, an American magazine of reportage, commentary, criticism, essays, fiction, satire, cartoons, and poetry. http://www.newyorker.com/news/news-desk/eric-garner-racial-profiling

Background Information

1. **Eric Garner Case:** A grand jury declined to indict a white New York City police officer who used an apparent chokehold on Garner, who was black, and who died after their confrontation in the borough of Staten Island in 2014. The grand jury's decision sparked protests in several New York City locations.
2. **Michael Brown Case:** The verdict from a grand jury in Ferguson, Missouri: 28-year old police officer Darren Wilson will not be charged in the shooting death of 18-year old Michael Brown in 2014. The grand jury's decision came about 3.5 months after Officer Wilson shot Brown who was unarmed.



Vocabulary

A. The boldfaced words and phrases below are from the reading passage. Read each sentence and guess the meaning of the boldfaced words and phrases. Compare your answers with your partner's.

1. The ***non-indictment*** of Officer Daniel Pantaleo in the death of Eric Garner has the ***feel*** of a grim serial filled with redundant plot lines.
2. A great many are ***complicit*** in creating.
3. Here is the man who ***aspired*** to become the first black President ***counseling*** calm following the ***acquittal*** of the officers who shot and killed Sean Bell.
4. Here is that same man, having now ***attained*** the office, counseling calm ***in the wake of*** the acquittal of George Zimmerman.
5. I know this case has ***elicited*** strong passions.
6. Last night's statement from the President regarding the ***unprosecuted*** death of Eric Garner establishes that history does not repeat itself ***verbatim***.
7. All of these ***redundancies*** indict the ***anodyne*** calls for "healing" that inevitably come in their wake.
8. The stilted conversations that have followed these tragedies have largely focused on the meaning and implications of the nonsensical phrase "***racial profiling***."
9. Nothing better illustrates the slick, manipulative power of ***euphemism*** than the fact that our dialogue takes seriously this non-term.
10. What subsequent action, what logical end, does racial profiling produce that ***abject*** racism would not?
11. The ***alleged*** behavior of any fragment of a population becomes the basis for categorizing it in its sum.
12. If there is any glimmer of interracial unity to be found amid this ***morass***, it's found in the fact that black people and whites alike share a common confusion regarding racial profiling.
13. We as black people, we have a lot of ***crooks***.
14. It's because blacks commit murder eight times more ***per capita*** than any other group in our society.

B. Fill in the blanks with the boldfaced words or phrases from Part A. Change the forms where necessary.

non-indictment	feel	complicit	aspired	counseling
acquittal	attained	in the wake of	elicited	unprosecuted

verbatim	redundancies	anodyne	racial profiling	euphemism
abject	alleged	morass	crooks	per capita

1. The film's authentic ______ is undermined by a series of political compromises.
2. It stirs us to strive for the goal, achieve the target and _______ to something beyond our comfort zone.
3. After nearly three months of investigation and deliberation, a St. Louis County grand jury declined to _______ Ferguson Police Officer Darren Wilson for the shooting death of 18-year-old Michael Brown.
4. The examples of terrorist organizations that have succeeded in __________ their strategic goals are few and far between.
5. Changes in technology may mean that once-valued skills are now __________.
6. Careers officers should __________ young people in making their career decisions.
7. Routine __________ of obviously guilty people would quickly breed contempt for the law.
8. Indeed, it is highly likely that she is __________ in the criminal activity permeating this case.
9. Media hysteria has followed __________ all new developments in youth culture.
10. In theory drivers could also be __________ for carrying passengers who are not wearing a seatbelt.
11. I just find their music very __________. It's very "consistent," which lacks variation and is very safe—and that's the problem for the film.
12. Prolonged question and answer sessions will eventually __________ the response the teacher is looking for.
13. The President's speeches are regularly reproduced __________ in the state-run newspapers.
14. Languages are constantly developing __________ for sex and death words.
15. They have begun a hunger strike in protest at the __________ beating.
16. Few will dispute that a person in __________ condition suffers a profound affront to his sense of dignity and intrinsic worth.
17. Ethiopia has almost the lowest oil consumption __________ in the world.
18. These hearings will focus on the practice of __________ as it affects a range of communities of color across the country.
19. The majority of prisoners are __________, murderers and rapists, who took the lives of people and did irreparable damage to women and young girls.
20. Their bond is deep, and they have found mutual understanding amid a __________ of confusion.

C. Build your vocabulary—use negative prefixes to create negative or opposite meaning of the following words, then fill in the blanks with the new words and change the forms where necessary.

non-	un-	dis-	in-		
___ indictment	___armed	___prosecute	___fair	___evitable	___patch

1. Sean Bell, an __________ black man, was killed on the eve of his wedding, in New York, in 2006.
2. The __________ of officer Darren Wilson in the death of Michael Brown triggered nation-wide protest.
3. All of these redundancies indict the anodyne calls for "healing" that __________ come in their wake.
4. I do believe that there is more interaction and more __________ interaction among police officers, white and black, in the black community than in the white community.
5. A democracy of grief binds those of us who survive people who were violently __________ from this life.
6. Last night's statement from the President regarding the __________ death of Eric Garner establishes that history does not repeat itself verbatim.

Comprehension of the Text

A. Questions for discussion

1. What is the author's understanding of racial profiling?
2. What is Obama's general attitude towards the cases of the use of excessive force by the police officers? Is there any change later in his attitude?
3. What are some of the blacks' comments on the fact that the black are racially profiled? Do you agree on their opinion?

B. Understanding details

Write T if the statement agrees with the information given in the passage, F if the statement contradicts the information and NG if the statement presents no information from the passage.

1. Both Michael Brown and Eric Garner were victims who were killed by police officers.
2. The death of Michael Brown and Eric Garner was filmed as a TV serial.
3. After Sean Bell was shot and killed, the President asked people to respect the verdict.
4. In the wake of the acquittal of Darren Wilson, most Americans peacefully accepted the decision.
5. After each redundant case, Obama's calls for "healing" were strong and effective.
6. The author believed that racial profiling was just euphemism of racism.
7. Both black people and white people are united against racial profiling.

8. According to Rudolph Giuliani, the reason why the black are racially profiled solely lies in the black themselves.
9. Rudolph Giuliani is an expert on racism who often appears on the media.
10. Those who survive mourn for the death of those who were violently killed.

Research Question

What do you know about racial profiling in the United States? Research on the question and make an oral report about your findings.

Recommended Books

1. ***Uncle Tom's Cabin*** by Harriet Beecher Stowe: As Stowe's best-known novel, *Uncle Tom's Cabin* (1852), changed forever how Americans viewed slavery, the system that treated people as property. It demanded that the United States deliver on the promise of freedom and equality, galvanized the abolition movement and contributed to the outbreak of the Civil War. The book calls on us to confront the legacy of race relations in the U.S. as the title itself became a racial slur.
2. ***Roots: The Saga of an American Family*** by Alex Haley: First published in 1976, it was adapted into a hugely popular, 12-hour television miniseries, Roots, in 1977, and a 14-hour sequel, Roots: The Next Generations, in 1979.

Part III ★ Supplementary Reading Passage (Text B)

The Staggering Numbers That Prove Hollywood Has a Serious Race Problem

Drew Harwell

1 When film director Rod Lurie ran into some fellow Academy of Motion Picture Arts and Sciences members last month at a deli in Studio City—Hollywood veterans who, like him, would help decide the Oscar nominees for "Best Picture"—talk turned to "Straight Outta Compton," the highest-grossing movie from a black director in history.

2 Lurie thought it was one of the year's best movies. But the other members—all white men aged 70 and up—hadn't voted for it; in fact, they hadn't even seen it. Only one man had tried watching it, but stopped partway through, waving off the critically acclaimed rap biopic as "too loud."

3 Those men selected American film's highest honor alongside a group that looks almost exactly like themselves—the academy's directors branch. Composed of Lurie and many

of the nation's most celebrated filmmakers, the group is 89 percent male and 84 percent white, and roughly half are 60 or older, a Washington Post analysis found.

4 "The truth is, those academy members will watch movies that deal with the heroism of the African-American community or the history of blacks, like '12 Years a Slave,' because that interests them," said Lurie, an Israeli-American director whose work includes "The Contender" and AMC's "Hell on Wheels." "What doesn't interest them is the current black experience or black culture. A movie like 'Straight Outta Compton' doesn't stand a chance."

5 The anger that has again enveloped the Oscars, known through the social-media movement #OscarsSoWhite, has largely focused on the award show's startling on-screen sameness of age, gender and race: All 20 Oscar acting nominations, for instance, have gone to white actors for two years in a row.

6 But academy members say the movie industry's toughest, most important challenge starts not with the academy, but with Hollywood itself, in the director's chairs and corner offices of a risk-averse business that rewards old relationships, thrives on replication—and often blocks diverse talent out.

7 The full roster of the roughly 6,200 members in the academy's 17 branches—for writers, casting directors, visual-effects artists and other specialties—is a guarded secret, and the academy has shared no data on the diversity of its membership, even as it calls for sweeping reforms.

8 But by crunching data on academy notices, crowd-sourced databases, private archives and other sources, The Post analyzed the two branches that wield the strongest influence on the nation's cinema: the directors, whose members preside over America's most prominent film stories, casts and crews; and the executives, whose studio chiefs, executive producers, investors and movie moguls make the financial decisions that keep Hollywood alive.

9 The data reveals a staggering lack of diversity among Hollywood's top ranks: About 96 percent of the more than 450 members in the executives branch are white and 87 percent are men, The Post found. The average member is retirement age, just over 65.

10 While people of color compose 37 percent of the United States and bought 46 percent of the movie tickets sold here in 2014, they are a small fraction of America's most rewarded directors: Of the branch's roughly 400 members, 6 percent are Hispanic, 5 percent are black and 4 percent are Asian, The Post found.

11 Few if any of these white, male academy members will walk onstage at the glitzy Feb. 28 awards show in Los Angeles. But they wield unmistakable power behind the scenes, by deciding which projects get funded, which actors get cast—and which stories get ignored.

12 If the American film industry truly hopes to be more inclusive, members said, this is where it'd need to start: By encouraging movie and business leaders to film or fund

a more diverse range of stars, storytellers and ideas. But the branches' overwhelming homogeneity shows how slow the industry has been to evolve—and how much work still needs to be done.

13 "The heart of the problem isn't who gets nominated. The heart of the problem is how the industry works," said academy member Jennifer Warren, a director, actress and founding member of the Alliance of Women Directors. "The academy is a microcosm of the industry, and it (shows) benign neglect more than outright prejudice. It's not that the industry is prejudiced. It's that they're disinterested in anything but themselves."

14 The Post shared its findings with the academy, but a spokesperson would not address them, saying only that "the Academy is privileged to lead the conversation on diversity, and help move it forward within our organization and the industry." The spokesperson, Teni Melidonian, added in a statement, "During the last five years we've added a record number of women and minorities to our membership, and are confident that the historic changes outlined by the Academy's Board will only continue to add momentum to this very important effort."

Group Discussion ★

American basketball icon Kobe Bryant said during a forum in the Mexican capital that his countrymen should not lose focus on the "core issues" in the debate on racial injustice in the United States. As a player, the five-time NBA champion joined other high-profile stars, including LeBron James, in expressing solidarity with victims of police violence against African Americans, including wearing an "I Can't Breathe" T-shirt before a game in December 2014.

Work in small groups and choose one of the topics to discuss:

1. Even though most Americans believe that segregation is a bad thing, racial and ethnic groups still tend to live in segregated communities. Do you think the trend in segregation will continue to grow?
2. If you were in the U.S., would you choose to live in a racially or ethnically diverse community or a community of your own racial or ethnic group?
3. Have you ever experienced racial injustice? If yes, tell your story.
4. If you were discriminated against, how would you respond?





Gun Problems

A well-regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.

Amendment 2



Preview Questions

Discuss the questions with your classmates to find out the history and debate of gun problems in the United Sates.

1. How do you understand the 2nd Amendment about the right to bear arms?
2. What are some of the gun control debates in the U.S.?



Part I ★ Background Knowledge

Bill of Rights (1791)

The first 10 amendments to the Constitution make up the Bill of Rights. Written by James Madison in response to calls from several states for greater constitutional protection for individual liberties, the Bill of Rights lists specific prohibitions on governmental power.

The Bill of Rights is a list of limits on government power. For example, what the Founders saw as the natural right of individuals to speak and worship freely was protected by the First Amendment's prohibitions on Congress from making laws establishing a religion or abridging freedom of speech. For another example, the natural right to be free from unreasonable government intrusion in one's home was safeguarded by the Fourth Amendment's warrant requirements.

Amendment 1:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

The 2nd Amendment

◎ The 2nd Amendment was ratified on December 17, 1791 along with the other nine amendments that make up the Bill of Rights. While it is a very short amendment, its exact meaning in terms of what types of weapons are protected is still in contention today.

◎ Text of the 2nd Amendment

A well-regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.

◎ Interpretation of the 2nd Amendment (CNN Student News, 2013)

The 2nd Amendment may be the single most mysterious part of the Constitution. It's an ungrammatical sentence. It refers to militias, which don't even exist anymore, and it's been the subject of an intense, intense controversy.

The 2nd Amendment has two parts. The first part talks about state militias. It says that state militias are a necessary part of national defense. And the second part refers to the right to keep and bear arms.

Militias were how the United States raised armies in the early days of the Republic. They were essentially more or less volunteer forces of young men who fought for their states and fought for the country in what we call militias.

Starting about 20 years ago, a lot of conservatives, especially in the National Rifle Association, started to say that the 2nd Amendment has been misinterpreted by the courts. It is not just about state militias. It's about individuals' rights to keep and bear arms.

This question about what the 2nd Amendment means has one final arbiter. And that's the Supreme Court of the United States. In 2008, the Supreme Court said there was an individual right to keep and bear a handgun in your home. Justice Scalia's opinion in the 2008 Heller case said also the government can regulate dangerous and unusual weapons. But what's a dangerous and unusual weapon? We don't really know. Is it an assault weapon? Maybe. Is it tank? I think it's safe to say yes. I don't think the Supreme Court is going back at this point. The court isn't going to make it 180 degree turn on the 2nd Amendment, but they could certainly confine the right to keep and bear arms.

The U.S. Gun Control Debate

In December 2012, a 20-year-old man wearing combat gear and armed with pistols and a semi-automatic rifle forced his way into Sandy Hook Elementary School in Newtown, Conn., and killed 26 people, including 20 elementary school students. This time, the age of the Newtown victims aroused many Americans to demand action to prevent further gun violence.

A January 2013 Associated Press poll found that 58 percent of Americans wanted stricter gun control laws, and 55 percent wanted a ban on so-called assault weapons. In January 2013, thousands of demonstrators, many carrying pictures of victims of gun violence, marched in

Washington, D.C., to demand gun control.

But gun rights lobbyists say such laws would violate Americans' constitutional right to bear arms. They also argue that citizens need weaponry to defend against criminals—and the possibility of future government tyranny.

As Wayne LaPierre, executive vice president of the National Rifle Association, warned at a January 2013 press conference: "When you hear your glass breaking at 3 a.m. and you call 911, you won't be able to pray hard enough for a gun in the hands of a good guy to get there fast enough to protect you". Some, such as economist and author John R. Lott Jr., argued that the answer to stopping gun violence was for more citizens to be armed.

So which side is right? That's for you to decide. But to help you make an informed decision, here are answers to some big questions in the U.S. gun control debate.

Has American Public Opinion Shifted on Gun Control, over Time?

In the early 1990s, Gallup polling showed that 78 percent of Americans favored tighter gun control laws. But that support declined dramatically over the next two decades, and by the mid-to-late 2000s, support dipped to just 44 percent, with nearly as many Americans (43 percent) saying that laws already were strict enough. But in the wake of the Newtown massacre, a December 2012 Gallup poll found a sharp rebound in support, with 58 percent favoring tougher gun statutes, compared to just 34 percent who said they wanted laws to remain the same.

However, that same 2012 poll found that a record 74 percent were opposed to a ban on handguns for anyone but police or other authorized personnel. This was the highest level since Gallup first asked that question in 1959. Pollsters speculate this could reflect Americans' wish to keep the right of self-defense in the wake of high-profile gun violence.

Do States with Strict Gun Control Laws Have Less Gun Violence?

Social scientist Richard Florida, who has analyzed crime and demographic data, has found a strong correlation between lower firearm deaths and tighter gun restrictions, such as bans on assault weapons and requirements for trigger locks and safe storage of guns. He says that gun violence is less likely to occur in states that have gun control laws. Interestingly, he found no correlation between states' unemployment rates or drug use and gun violence, but he did find that states with extreme poverty, small numbers of college grads and large numbers of working-class jobs also had more gun violence.

How Often Do Gun Owners Actually Use Guns to Prevent Crimes?

Gun control opponents say that a vast number of crimes are prevented by armed citizens, who either shoot an assailant—an event that happened 326 times in 2010, according to a 2012

Wall Street Journal state-by-state analysis of crime statistics—or more often, chase the would-be criminal away by brandishing a weapon.

There is some social science evidence to back up that thesis. Perhaps the most often-cited evidence is a 1995 study by Northwestern University School of Law researchers Gary Kleck and Marc Gertz. Based upon a random telephone survey of 5,000 Americans, they concluded that there were between 2.1 and 2.5 million defensive gun uses each year. This works out to about 1 percent use of a gun for defensive purposes.

Even if the low-end estimates are closer to the truth, this still could mean that tens of thousands of crimes are prevented by gun owners annually. But a 2009 University of Pennsylvania School of Medicine study found that people with a gun were 4.5 times more likely to be shot in an assault than those who were unarmed.

Words and Expressions

Bill of Rights 权利法案
Congress *n.* 国会
abridge *v.* 剥夺（权利）
freedom of speech 言论自由
freedom of the press 出版自由
petition *n./v.* 请愿
ratify *v.* 批准
infringe *v.* 侵害
Militia *n.* 国民军
assault weapon 袭击性武器
take executive action 采取行措施
mass shooting 大规模枪击
massacre *n.* 大屠杀
lobbyist *n.* 说客
high-profile *adj.* 高调的，备受瞩目的

Part II ★ Reading Passage (Text A)

Framing the Danger of Guns as a Public Health Risk Will Change the Debate over Gun Control

Danny Franklin

Danny Franklin is a partner at Benenson Strategy Group, a strategic consulting firm, and a member of its team advising the White House on public opinion and communications.

1 When Georgia Gov. Nathan Deal signed his state's so-called guns everywhere law, it marked the latest in a string of legislative defeats for gun-control activists. Since the December 2012 Sandy Hook murders, 20 states have loosened gun laws. Georgia has now upped the ante with a bill that allows people to carry concealed weapons into bars, churches, schools and airports and prohibits law enforcement from requiring someone to show their gun owner's license.

2 To be sure, there have been meaningful successes for gun-safety advocates. But since Sandy Hook, the majority of gun laws passed in state legislatures around the country have loosened restrictions. How did this happen? Why did the nation respond to such a heinous crime by relaxing gun laws?

3 For progressives, there's an easy answer—the money and lobbying clout of the National Rifle Association. This has an obvious appeal and even a modicum of truth. But as a Democratic strategist who looks at the relationship between public opinion and political reality, I fear that this answer has become a crutch: some comforting story progressives tell ourselves to avoid facing the fact that the country trusts the NRA more than us on this issue. After Sandy Hook, advocates expected a mighty backlash against legislators standing in the way of common-sense gun laws. But the opposite has happened: only those legislators supporting stricter gun laws are at risk.

4 The problem is that supporters of new gun restrictions have traditionally approached the issue of gun violence as a political problem to be answered by changing laws. Instead, we need to start looking at guns as a public health problem to be answered by changing minds and habits. Until we change how we frame the debate through our messaging and strategy, the landscape for common-sense gun laws will only become increasingly hostile.

5 Consider: In 2000, an ABC News/*Washington Post* poll found that 51 percent of those surveyed believed having a gun in the house made it a more dangerous place to be, while only 35 percent believed it made a house safer. In a poll of 800 voters I conducted recently, opinions were almost perfectly reversed: Fifty-three percent now believe a gun makes a house safer and 35 percent more dangerous.

6 It should be noted that the new majority is wrong. A gun is 12 times more likely to be used on a household member than on an intruder. But in politics, perception is often more important than reality. For most Americans, the lesson of Sandy Hook is not "guns are dangerous." Rather, it is, "the world is dangerous and I need to protect myself."

7 The political approach to gun control has only aggravated many Americans' sense of helplessness. By connecting gun laws to high-profile tragedies, we remind people that current laws are failing to prevent those tragedies, undermining our own argument.

8 What would a public health approach look like?

9 First, it would avoid divisive efforts to pass laws that compel behavior and instead focus on persuading people of the inherent risks of guns by highlighting the more than

600 fatal gun accidents that occur each year. Michael Bloomberg's Everytown for Gun Safety movement, for example, has a new video featuring a young girl coming across her parents' gun by accident. This is representative of the day-to-day tragedies we should be focused on stopping.

10 Second, it would point toward solutions that might appeal to both sides in the debate—such as incentives for gun buyers to choose a weapon designed so it cannot be fired by anyone other than its owner. Positioned as a way to reduce accidents and thefts, this could appeal to responsible gun owners. To be sure, pro-gun activists have opposed even the availability of such technology—but this is the kind of fight gun-safety advocates should relish, because it puts the NRA in the position of saying people shouldn't be able to choose a gun they believe could keep them and their families safe.

11 Third, it would focus on successes, not failures. Since 1993, the rate of gun homicides has dropped by a third while the number of nonfatal gun crimes has dropped by 69 percent, according to the Bureau of Justice Statistics. On every metric that matters, we are safer from guns today than we were 20 years ago. When it comes to public health, success breeds momentum. Drops in the rate of smoking led to smoke-free bars and higher cigarette taxes, reducing smoking further. After the first wave of laws setting blood-alcohol limits reduced drunk driving deaths in the '70s and '80s, advocates successfully fought for even tougher limits. By building a narrative of success, progressives can restore confidence in law enforcement and show that new laws are worth the effort and can be applied without restricting the rights of responsible gun owners.

12 It should be noted that none of this is going to change the minds of extremists within the NRA. But that's not necessary. The key is creating a narrative of shared values and meaningful progress. If the NRA opposes that agenda, it will—over time—lose trust, and its followers in Congress will lose elections.

13 Messaging matters in every political issue. On the issue of guns and violence, its importance is measured in lives saved or lives lost. The last year has shown conclusively that from a messaging perspective, progressives are losing the gun debate. By reframing the debate, it is possible to choose a winning message and make Americans safer.

Note

This passage is taken from *The Washington Post*, the mostly widely circulated daily newspaper in the United States. It has distinguished itself through its political reporting on the workings of the White House, Congress, and other aspects of the U.S. government. https://www.washingtonpost.com/opinions/framing-the-danger-of-guns-as-a-public-health-risk-will-change-the-debate-over-gun-control/2014/05/02/e4a73490-cf27-11e3-a6b1-45c4dffb85a6_story.html



After You Read

Vocabulary

A. The boldfaced words and phrases below are from the reading passage. Read each sentence and guess the meaning of the boldfaced words and phrases. Compare your answers with your partner's.

1. Georgia has now ***upped the ante*** with a bill that allows people to carry concealed weapons into bars, churches, schools and airports and prohibits law enforcement from requiring someone to show their gun owner's license.
2. Why did the nation respond to such a ***heinous*** crime by relaxing gun laws?
3. For progressives, there's an easy answer—the money and lobbying ***clout*** of the National Rifle Association.
4. This has an obvious appeal and even ***a modicum of*** truth.
5. I fear that this answer has become a ***crutch***.
6. After Sandy Hook, advocates expected a mighty ***backlash against*** legislators standing in the way of common-sense gun laws.
7. Until we change how we frame the debate through our messaging and strategy, the ***landscape*** for common-sense gun laws will only become increasingly ***hostile***.
8. The political approach to gun control has only ***aggravated*** many Americans' sense of helplessness.
9. By connecting gun laws to ***high-profile*** tragedies, we remind people that current laws are failing to prevent those tragedies, ***undermining*** our own argument.
10. First, it would avoid ***divisive*** efforts to pass laws that ***compel*** behavior and instead focus on persuading people of the ***inherent*** risks of guns by highlighting the more than 600 fatal gun accidents that occur each year.
11. Michael Bloomberg's Everytown for Gun Safety movement, for example, has a new video featuring a young girl ***coming across*** her parents' gun by accident.
12. Second, it would point toward solutions that might appeal to both sides in the debate—such as ***incentives*** for gun buyers to choose a weapon designed so it cannot be fired by anyone other than its owner.
13. This is the kind of fight gun-safety advocates should ***relish***.
14. When it comes to public health, success ***breeds momentum***.
15. The key is creating a ***narrative*** of shared values and meaningful progress.

B. Fill in the blanks with the boldfaced words or phrases from Part A. Change the forms where necessary.

upped the ante	heinous	clout	a modicum of	crutch
backlash against	landscape	hostile	aggravated	high-profile
undermining	divisive	compel	inherent	coming across
incentives	relish	breed	momentum	narrative

1. The verdict defined rape for the first time as a crime against humanity, one of the most _________ crimes.
2. Only _________ skill is necessary to put the kit together.
3. Their money problems were further _________ by a rise in interest rates.
4. They've _________ by making a $120 million bid to buy the company.
5. Digging in the garden, she _________ some pieces of bone.
6. After years of fiscal gloom, they hope Brown will bring his political _________ to the corporate realm.
7. The 1970s saw the first _________ against the women's movement.
8. This is the sort of position that most media moguls would _________ the chance to exploit.
9. The campaign for reform should start to gather _________ in the New Year.
10. As things got worse at work, he began to use alcohol as a _________.
11. Republicans have united behind a _________ of austerity and small government, and what the Democrats can do is to praise the "historic cuts."
12. Recent electoral shocks have shaken the European political _________.
13. Offering advice on each and every problem will _________ her feeling of being adult.
14. You get a big salary _________ and free board and lodging too.
15. In addition to chart-topping music and _________ acting gigs, she's become something of an endorsement queen.
16. Immigration remains a _________ subject that arouses wide-spread discussion among some Americans.
17. Industry and frugality are the _________ qualities of the Chinese nation.
18. If they are unemployed, it's bound to _________ resentment.
19. Drinking may make a person feel relaxed and happy, or it may make her _________, violent, or depressed.
20. Local housing authorities have been _________ by the housing crisis to make offers of sub-standard accommodation.



C. Build your vocabulary: prefixes of orientation, attitude and location. Add the following prefixes to create new words, then fill in the blanks with the new words and change the forms where necessary.

pro- anti- co- counter- fore- inter-

___abortion ___author ___gun ___word ___attack ___ personal

1. He is _________, with Andrew Blowers, of "The International Politics of Nuclear Waste."
2. The General was massing his troops for a _________.
3. As social beings, the quality of our lives depends in large measure on our _________ relationship.
4. On Thursday, the vice-president is scheduled to meet the NRA, the powerful _________ group.
5. The Vatican has also urged support for the declaration, which essentially backs an _________ position.
6. The thesis includes three parts: _________, main body, and concluding remarks.

Comprehension of the Text

A. Question for discussion

According to the author, the political approach to gun control ends in failure. What is the right approach advocated by the author? Do you think the author's approach could resolve the issue of guns and violence?

B. Understanding details

Write T if the statement agrees with the information given in the passage, F if the statement contradicts the information and NG if the statement presents no information from the passage.

1. Georgia Gov. Nathan Deal's signing of so-called guns everywhere law indicated that most American politicians were in favor of loosening gun laws.
2. Gun-control activists and gun-safety advocates in the 1st two paragraphs are similar in meaning.
3. It can be inferred that NRA successfully lobbied the politicians to have looser gun restrictions.
4. After Sandy Hook, legislators passed stricter gun laws due to the efforts of the advocates.
5. The issue of gun violence is a political problem which only could be solved by laws.
6. We should view guns as a public health problem instead of a political problem.
7. The vast majority of Americans feel helpless when faced with gun violence.
8. The video featuring a young girl coming across her parents' gun by accident reveals what we should focus on stopping are those day-to-day tragedies.

9. A weapon which could only be fired by its owner is designed to reduce accidents and thefts.

10. The statement that success breeds momentum is identical in meaning to the saying that failure is the mother of success.

Debate Question

Do some research on gun problems in the United States and hold a debate on the following topic (motion): THBT American citizens' right to bear arms should be banned to guarantee individual safety.



★ Supplementary Reading Passage (Text B)

New Urgency in America's Gun Debate

John Avlon

America needs to rediscover common ground and combine it with political courage, writes John Avlon. That is the way to ensure that those schoolchildren did not die in vain.
A gun buyback scheme in Camden, New Jersey, saw a surge in guns handed in after the Newton massacre last week.

1 One week is a long time in politics. And it looks as if the past week might have changed America's attitude to guns.

2 The slaughter of 20 schoolchildren nine days ago has shaken the old certainties of many gun rights advocates, causing them to reassess the need for new laws. Crucially, this group includes several senators with "A" ratings from the National Rifle Association—meaning they've consistently backed the right to carry arms—and two possible 2016 Republican presidential candidates.

3 In an attempt to match the moment with action, President Barack Obama convened a new task force and gave it one month to recommend new initiatives. Suddenly, the long-slumbering, politically inconvenient issue of gun control seems to be near the top of a second term agenda.

4 Sometimes it takes a tragedy to make us see reality. An average of 34 people are killed each day by gun violence in America—some 12,000 a year. But because gun rights are built into our Constitution and culture—and backed by a powerful lobby—the body count rarely comes up in policy debates. For Republicans, absolutism on gun rights has come to be considered an article of faith, while Democrats have been convinced that the issue is



political kryptonite.

5 But a sea change seems to be under way. A new *Washington Post*/ABC poll shows that 54 percent of Americans now support stricter gun laws and 59 percent back a nationwide ban on high-capacity ammunition clips—meaning those that contain more than 10 bullets.

6 The question is whether politicians will listen to the people—and there are some newly hopeful signs on this front.

7 West Virginia Senator Joe Manchin has always proudly touted his NRA A-rating, but he quickly declared that the Newtown shootings "changed me," adding: "I don't know of anybody that goes hunting with an assault rifle. I don't know people that need 10, 20, 30-round clips."

8 Likewise, Virginia Senator Mark Warner told a television station: "I believe every American has Second Amendment right. The ability to hunt is part of our culture. I've had an NRA rating of an A. But you know, enough is enough. I'm a father of three daughters and this weekend they said, 'Dad how can this go on?'"

9 On the Republican side of the aisle, Florida Senator Marco Rubio—considered a future Republican leader—released a statement saying he supports "a serious and comprehensive study of our laws to find new and better ways to prevent any more mass shootings."

10 New Jersey Governor Chris Christie likewise said that "gun control" needed to be discussed, alongside mental health treatment and violent video games.

11 But there is still a deep strain of denial and issue—avoidance among the conservative base that could condemn any hope of new congressional legislation.

12 For example, former presidential candidate Mike Huckabee targeted the separation of church and state in the search for something other than guns to blame. "We ask why there is violence in our schools, but we have systematically removed God from our schools," he said. "Should we be so surprised that schools would become a place of carnage?"

13 Even more odiously, Larry Pratt, president of the Gun Owners of America lobby group, issued a statement hours after the shooting saying: "Gun control supporters have the blood of little children on their hands." The NRA went dark after the shooting, pulling down its Facebook page and then announcing a press conference "to offer meaningful contributions to help make sure this never happens again."

14 But when its executive vice president, Wayne LaPierre, emerged on Friday his core proposal was that an armed guard be put in every school—incidentally, something that the Columbine high school was trying when 13 students were murdered there in 1999.

15 That extraordinary tone-deafness was darkly reinforced when another mass shooting occurred in Pennsylvania during LaPierre's speech, killing four people and wounding two armed police officers.

16 A few hours later, in a second mass shooting in California, an ex-con killed two fellow workers and wounded two others at a chicken processing plant before shooting himself.

17 The question now is what Obama and his task force can do to seize the moment and bring a new round of reasonable gun restrictions into law.

18 There are some actions the president could immediately take through executive order, such as making gun trafficking a federal offence, prosecuting criminals who lie in their background checks, or reinstating the ban on the import of assault weapons from abroad.

19 Others would require passage through Congress, including any attempt to reinstate the ban on domestic ownership of assault weapons—introduced by President Bill Clinton but allowed to lapse under the Bush administration in 2004—or to impose a ban on high capacity ammunition clips.

20 These would be far more of a challenge. Even if such legislation won support of a broader coalition in the Senate, it would still need to run the gauntlet of the Republican-controlled House. Citizen pressure would need to remain sustained for this to have a chance.

21 American politics is often a race between reform and amnesia. It is worth remembering that not so long ago there was bipartisan support for reasonable gun restrictions. The first President Bush banned the importation of assault weapons after a 1989 school shooting. Ronald Reagan supported the first assault weapons ban.

22 Our politics and our policies were not always this polarized. America needs to rediscover that common ground again and combine it with political courage in order to see real progress. That is the way to ensure those schoolchildren did not die in vain.

23 As President Obama said in his memorial address in Newtown, "No single law, no set of laws can eliminate evil from the world or prevent every senseless act of violence in our society. But that can't be an excuse for inaction."

Group Discussion ★

Work in small groups and choose one of the following questions to discuss.

1. How much can the government keep guns from criminals and youth?
2. Does keeping guns away from criminals limit the right of law-abiding citizens?
3. What are the pros and cons of the right to bear arms?





LGBT Issues

The laws of our land are catching up to the fundamental truth that millions of Americans hold in our hearts: when all Americans are treated as equal, no matter who they are or whom they love, we are all more free.

Barack Obama (1961–)

Preview Questions

Discuss the following questions with your classmates.

1. What does the acronym LGBT stand for? And do you know some history of it?
2. All cultures have their own values regarding homosexual issues, some are positive and some are permissive. What is the public's attitude towards homosexuality in China?
3. What is pink money? And what is its function in a gay community?

Part I ★ Background Knowledge

LGBT: What Does It Mean?

The terms lesbian, gay, bisexual, and transgender (LGBT) describe distinct groups within the gay culture. The early initiatives for people who were gay focused mostly on men. So, in an attempt to draw attention to issues specific to gay women, "lesbian" is often listed first.

People who are bisexual or transgender have been traditionally left out of, or underrepresented in, research studies and health initiatives. It is now considered standard to include these two groups along with gay men and lesbians.

The term "gay" has traditionally been used to represent a diverse group or people who are attracted to people of the same gender or are in a relationship with someone of the same gender. It is important to recognize, however, that different groups within the gay community exist, and that the term "gay" is not all-inclusive. For example, transsexuals and some people who are bisexual do not consider themselves to be gay. Also, research has found that men who have had relationships with other men do not always identify themselves as gay. There is also a tremendous ethnic diversity among our lesbian, gay, and bisexual communities, and this contributes to the different perceptions of the term "gay."

LGBT Rights in the United States

Lesbian, gay, bisexual, and transgender (LGBT) rights in the United States vary on a jurisdiction-by-jurisdiction basis. Since June 26, 2003, sexual activity between consenting adults of the same sex as well as same-sex adolescents of a close age has been legal nationwide, pursuant to the U.S. Supreme Court ruling in Lawrence v. Texas. As of June 26, 2015, all states license and recognize marriage between same-sex couples on account of the Supreme Court decision in Obergefell v. Hodges. However, the United States still lacks a federal law outlawing discrimination nationwide, leaving many states without any protections from discrimination.

Gay Population Statistics in the United States

◎ How many GLB people are there in the United States?

The Williams Institute at the UCLA School of Law, a sexual orientation law and public policy think tank, estimates that 9 million (about 3.8%) of Americans identify as gay, lesbian, bisexual or transgender (2011). The institute also found that bisexuals make up 1.8% of the population, while 1.7% are gay or lesbian. Transgender adults make up 0.3% of the population. There may be more; there may be fewer. So why can't the actual number of GLB people be accurately counted?

◎ Factors that contribute to cloudy GLB statistics

First, how does one define gay, lesbian or bisexual? Different studies define GLB people in different ways, and researchers have yet to agree on a common definition. Is being gay a behavior? Does an attraction make one gay? Or is being gay an identity? Only those willing to identify can be counted, and not all GLB people identify as such.

Not all GLB persons are willing to admit their sexual identity, attraction or behavior on paper. Information gathered on surveys is only as accurate as the information given, and it can depend on the way the survey is conducted. How are the questions posed? Are they open to interpretation or do they lead to black-and-white answers?

Finally, same-sex couples were not recognized under the Defense of Marriage Act until the U.S. Supreme Court struck down Section 3 of DOMA, declaring it unconstitutional, in June 2013.

LGBT Trends to Watch for in the Americas

◎ The disease responds to treatment

Scholars have long argued that homophobia is a curable disease, and the Americans are proving just that. With the right treatment—exposure to LGBT people and more information—intolerance tends to lessen. The 2012 elections in the United States provided evidence of shifting public attitudes. For the first time ever, majorities approved same-sex

marriage at the ballot box in three states and elected an openly lesbian senator. In part, this shift in tolerance has been a positive side effect of a renewed national discussion about LGBT rights taking place since the mid-2000s.

◎ Transgender issues are still an issue, but less so

Argentina has become the gold standard in transgender rights. After becoming the hemisphere's second nation to legalize same-sex marriage in 2010, Argentina in 2012 approved pioneering legislation allowing individuals to change their sex at no cost and without bureaucratic red tape.

Transgender people remain the most vulnerable group within the LGBT community, suffering from high levels of exclusion, homelessness, police exploitation, attacks and suicide. But there have been important victories in terms of visibility, the first step toward personal and public respectability.

◎ Building international muscle

The push for minority rights requires global muscle. While certainly no substitute for strong domestic institutions, a supportive international environment is essential for pressing governments. Latin American countries have become leaders in this regard. In March 2012, Brazil took the lead in the first United Nations resolution on LGBT rights. The initiative was supported by Europe (except for Russia), all of North and Latin America and Thailand and South Korea. It was opposed by most Muslim and many African states.

◎ The threats of violence, inaction and backsliding loom large

The speed at which the LGBT rights movement has progressed may carry a cost. Laws with weak public backing risk repeal, and in those countries with low levels of acceptance, talk of LGBT issues may increase anger among some, leading to little progress on LGBT rights.

Religion remains a formidable institutional foe throughout the region. Many faith-based institutions and affiliated political parties, both Protestant and Catholic, are actually hardening their stances against LGBT rights, even while public intolerance is softening. While LGBT movements have countered these foes creatively, religious intolerance is perhaps the toughest challenge ahead for LGBT rights.

Same-Sex Celebrity Couples Say "I Do"

In March 2014, England joined the growing list of countries that support same-sex marriage, and we saw celebrations across the globe as gay, lesbian, and transgender couples wed. Here in the United States, a big milestone happened in June 2013 when The Defense of Marriage Act and California's Proposition 8 was struck down, with many celebrities speaking out in support of the news. However, it wasn't all talk—many stars sprung into action and have gotten engaged or married since then.

◎ Ellen DeGeneres and Portia de Rossi

Ellen DeGeneres and Portia de Rossi tied the knot at their LA home in August 2008. After visiting Portia's home country of Australia in March, Ellen tweeted, "I had heard Aussies were incredible people, but this week I experienced it for myself. Thank you, Australia. I'm glad I married one of you."

◎ Neil Patrick Harris and David Burtka

When the gay marriage equality bill passed in New York in 2011, NPH and his partner, David Burtka, tweeted their engagement announcement. But the happy couple and fathers to twins had been secretly engaged for five years! They then made it official in a surprise wedding in Italy in September 2014. The couple are parents to twins Gideon and Harper.

Pink Money

The term "pink money" is used to refer to the purchasing power of the gay and lesbian community. In addition to being powerful economically, pink money can also potentially be powerful politically, with pink money donations influencing the outcome of political campaigns. Thanks to the active gay rights movement, many businesses and politicians are aware of the power of pink money, and some go out of their ways to cater to this coveted demographic, as some gay and lesbian couples have substantial disposable income.

The market power of pink money is constantly growing, in part thanks to the fact that the gay rights movement has made it much easier for many gay couples to be open about their sexuality. In some communities, there is an active effort to patronize gay-friendly businesses, with gay and lesbian couples choosing to avoid businesses which take an anti-gay stance. Many businesses have wised up to this fact, and a range of companies from automakers to pet stores actively court the gay and lesbian market.

In politics, pink money is a growing chunk of the pie when it comes to political contributions. Wealthy gay and lesbian couples are often politically active, and they flock to candidates who support equal rights for gays and lesbians. Members of the gay and lesbian community may also unite to throw support behind a single candidate in the hopes of defeating an anti-gay candidate, using their economic clout to influence the campaign.

The Pink Yuan: How Chinese Business Is Embracing the LGBT Market

(*Guardian,* Thursday, 5 January 2017)

Remember when the term "pink dollar" was first coined? It was one of the buzz phrases of the 1990s: a time of much change with regard to views on homosexuality in many countries. Lesbians were snogging on TV for the first time in Britain. In 1994, Australia passed a human rights act that finally scrapped the banning of gay sex. Meanwhile, there was a tornado of media coverage around the world of this "pink dollar," as companies realized that

a more open LGBT demographic was something they could lucratively market to.

Twenty years later, China is finally sparking its own pink dollar moment. Last month *China Daily*, the state-run newspaper, ran a feature with the headline, "'Pink Economy' set to soar as companies target LGBT community". It claimed the country's estimated 70 million LGBT people represent a market worth $300bn per year. In comparison, according to Witeck Communications, a company specializing in analyzing the LGBT market, the U.S. equivalent is worth $790bn a year.

Homosexuality was illegal in China until 1997 but only declassified as a mental health disorder in 2001. Now, due to increasingly liberal attitudes among young urban Chinese, many big firms in the country market themselves as LGBT-friendly. On the other end of the business scale, an increasing amount of startups are tailoring their products and services for LGBT people to capitalize on this change.

Zhu Qiming, chief executive of mobile game developer Star-G Technologies, which targets gay gamers, told *China Daily*: "With rising social tolerance, people in the LGBT community have begun to demonstrate their identity and meet other members of the community through a range of social activities... I see strong demand going unfulfilled, and that provides us with 'pink' opportunities."

Last October Geng Le, chief executive of the vastly successful Chinese gay dating app Blued, helped organize the first Pink Economy Innovation and Entrepreneurship Contest, which awarded investment to new companies targeting the LGBT market. "There's a new concept of consumption upgrade offering more tailored services," he said. "For example, an LGBT person might use a normal travel company, but if there's an agency designing LGBT-friendly itineraries the experience is better. Companies have realized there's a gap."

Words and Expressions

LGBT 女同性恋者（Lesbians）、男同性恋者（Gays）、双性恋者（Bisexuals）与跨性别者（Transgender）
jurisdiction *n.* 司法权
the U.S. Supreme Court ruling 美国联邦最高法院裁决
outlaw *v.* 宣布……为不合法
sexual orientation 性取向
think tank 智囊团
homophobia *n.* 对同性恋的憎恶（或恐惧）
ballot box 投票箱
bureaucratic red tape 官僚主义繁文缛节
international muscle 国际力量
U.S. State Department 美国国务院
public backing 公众支持

outstrip *v.* 超过，越过
tie the knot 结婚
buzz phrase 流行语

Part II ★ Reading Passage (Text A)

House Turns into Battleground over LGBT Rights

Karoun Demirjian

1 The House floor is turning into an emotional, and at times ugly, battleground over LGBT rights, as Democrats accuse Republicans of promoting bigotry and discrimination over proposals GOP leaders say are intended to protect freedom of religion from government overreach.

2 The conflict erupted on Thursday when Republican leaders successfully whipped their members to vote down a Democratic amendment that sought to prevent taxpayer dollars from being used to pay contractors that discriminate against employees on the basis of sexual orientation or gender identity.

3 The proposal authored by Rep. Sean Maloney, an openly gay member of Congress, appeared on the cusp of being adopted as the vote came to a close, but at the last minute six Republican members switched their votes and the amendment was defeated on a 212-to-213 vote.

4 Outraged Democrats shouted "shame" and accused Republican leaders of abusing chamber rules by holding the vote open until they could twist enough arms to kill the amendment.

5 Maloney told reporters that when he saw House Majority Leader Kevin McCarthy "personally twisting arms on the floor," he asked him to let the vote conclude only to be told "to get back on my own side" of the aisle.

6 Democratic leaders have accused seven Republicans of changing their votes on Maloney's amendment under pressure from Republican leaders.

7 Twenty-nine other Republicans voted in favor of the amendment. But they weren't necessarily happy to see the issue raised in the context of an appropriation bill.

8 "Too many members are losing perspective on what it is we're trying to do today, so that's I guess what frustrates me," said Rep. Charlie Dent who chairs the Appropriations subcommittee that wrote Thursday's bill.

9 The moderate Republican backed Maloney's amendment on Thursday—and before that, tried to strip out the religious liberty language from the bill that eventually landed on the floor.

10 Democratic leaders took the opportunity to accuse House Speaker Paul Ryan of being hypocritical in promising a more transparent process.

11 "Evidently Speaker Ryan's promises of regular order mean nothing, when regular order means a majority of the House standing up to protect LGBT Americans from bigotry," House Minority Leader Nancy Pelosi said.

12 Advocates for LGBT rights are also decrying GOP leaders for having "abused the voting procedures" and the members who changed their votes for "shamefully" allowing them "to write discrimination into federal law," David Stacy of the Human Rights Campaign said.

13 A GOP leadership aide retorted that holding a two-minute vote open for seven minutes "is not significantly out of the ordinary," and that "no one was forced to change their vote."

14 The House fracas as a national debate is underway over LGBT rights. The battle has reached a fever pitch in North Carolina, where Gov. Pat McCrory signed into law a measure to ban transgender individuals from using a bathroom that does not correspond with the gender on their birth certificates. Corporations boycotted the state after the measure was enacted, and the federal government and North Carolina have now slapped competing lawsuits against each other.

15 The vote on Thursday is just one chapter in a fight that promises to occupy Congress in the coming weeks as both Republicans and Democrats plan further legislative measures to force the House to take a stand on the divide over whether certain policies, such as those concerning hiring practices and public bathrooms, amount to LGBT discrimination or protections for freedom of religion.

16 When and where the fight will be waged remains murky.

17 Ryan declined to say on Thursday whether Republicans would bring up measures to curtail the Obama administration's efforts on LGBT rights, which include his recent directive to schools to accommodate transgender students in the bathrooms of their choosing. Ryan told reporters only that that such matters "should be left up to the states."

18 But Ryan "is engaged in understanding" how the House will try to push back on the transgender bathrooms issue, House Rules Committee Chairman Pete Sessions said.

19 According to a new *New York Times*/CBS poll, the country is divided almost evenly with 46 percent of all people answering that transgender people should use the bathroom corresponding to the gender with which they were born and 41 percent believing they should use the bathroom that corresponds to the gender with which they identify. There is a stark partisan divide, however: Two-thirds of Republicans and 66 percent of conservatives say that transgender people should use the restroom corresponding to their gender at birth, while 60 percent of Democrats and 71 percent of liberals say they should be able to use the restroom with which they identify.

20 Democrats said many Republicans would regret votes that could be viewed as discriminatory toward the LGBT community, singling out those who switched their votes

on Thursday.

21 "These things are going to be remembered," Maloney said, likening the votes to being on "the wrong side of the march toward Selma" and "standing in the schoolhouse door" to prevent the integration of schools. He said the lawmakers who switched their votes Thursday would "have this hung around their necks for the rest of their careers."

Note

This passage is taken and adapted from *The Washington Post*. https://www.washingtonpost.com/news/powerpost/wp/2016/05/19/house-turns-into-battleground-over-lgbt-rights/?tid=a_inl&utm_term=.2b982322d422

Background Information

1. **House:** The United States House of Representatives is the lower chamber of the United States Congress which, along with the Senate, comprises the legislature of the United States. The composition and powers of the House are established by Article One of the United States Constitution. The House is composed of representatives allocated to each of the 50 states on a basis of population. The total number of voting representatives is fixed by law at 435. Elected by the whole of the House of Representatives, the Speaker acts as leader of the House and combines several institutional and administrative roles. Currently, the Speaker of the House is Rep. Paul D. Ryan.
2. **GOP:** The Republican Party, commonly referred to as the GOP (abbreviation for Grand Old Party), is one of the two major contemporary political parties in the United States, the other being its historic rival, the Democratic Party.
3. **Obama's Executive Order on Transgender Bathrooms:** Let transgender students use the bathrooms and locker rooms that match their gender identity.
4. **Selma:** A chronicle of Martin Luther King's campaign to secure equal voting rights via an epic march from Selma to Montgomery, Alabama in 1965.



Vocabulary

A. The boldfaced words and phrases below are from the reading passage. Read each sentence and guess the meaning of the boldfaced words and phrases. Compare your answers with your partner's.

1. The House floor is turning into an ***emotional***, and at times ugly, battleground over LGBT rights, as Democrats accuse Republicans of promoting ***bigotry*** and discrimination over proposals GOP leaders say are intended to protect freedom of religion from government

overreach.

2. The conflict erupted on Thursday when Republican leaders successfully ***whipped*** their members to vote down a Democratic amendment that sought to prevent taxpayer dollars from being used to pay contractors that ***discriminate*** against employees on the basis of sexual orientation or gender identity.
3. The proposal authored by Rep. Sean Maloney, an openly gay member of Congress, appeared ***on the cusp of*** being adopted as the vote came to a close.
4. Outraged Democrats shouted "shame" and accused Republican leaders of abusing chamber rules by holding the vote open until they could ***twist (enough) arms*** to kill the amendment.
5. Twenty-nine other Republicans voted in favor of the amendment. But they weren't necessarily happy to see the issue raised in the context of an ***appropriation*** bill.
6. Democratic leaders took the opportunity to ***accuse*** House Speaker Paul Ryan ***of*** being ***hypocritical*** in promising a more transparent process.
7. Advocates for LGBT rights are also ***decrying*** GOP leaders for having abused the voting procedures.
8. Democratic leaders took the opportunity to accuse House Speaker Paul Ryan of being hypocritical in promising a more ***transparent*** process.
9. The battle has reached a ***fever pitch*** in North Carolina.
10. Corporations ***boycotted*** the state after the measure was ***enacted***, and the federal government and North Carolina have now slapped competing lawsuits against each other.
11. When and where the fight will be ***waged*** remains ***murky***.
12. Ryan declined to say on Thursday whether Republicans would bring up measures to ***curtail*** the Obama administration's efforts on LGBT rights.
13. But Ryan "***is engaged in*** understanding" how the House will try to push back on the transgender bathrooms issue, House Rules Committee Chairman Pete Sessions said.
14. There is a ***stark*** partisan divide.
15. Democrats said many Republicans would regret votes that could be viewed as discriminatory toward the LGBT community, ***singling out*** those who switched their votes on Thursday.

B. Fill in the blanks with the boldfaced words or phrases from Part A. Change the forms where necessary.

emotional	bigotry	whipped	discriminate	on the cusp of
twisted arms	appropriation	accuse (of)	hypocritical	decrying
transparent	fever pitch	boycotted	enacted	waged
murky	curtail	is engaged in	stark	singling out

1. The local white residents are accused of using culture and heritage to _________ against black people.
2. I'm sure Michael Jordan would play basketball for free; no one would have to _________ to get him on the court.
3. Politicians are so _________. They preach about "family values" while they all seem to be having affairs.
4. The nation was at _________ in the days leading up to the election.
5. One of the important features of terrorism is the fanaticism and _________ in thinking.
6. With the economic expansion, the country's situation was _________ a recovery.
7. The extreme poverty of the local people is in _________ contrast to the wealth of the tourists.
8. The government raised defense _________ by 12 percent.
9. In organizations with scarce resources, political activity is inevitable and only the naive _________ it.
10. Remember that even when things seem cloudy and _________ you will always know what to do.
11. She provided _________ support at a very distressing time for me.
12. The new established government has pledged itself to _________ a war against poverty and disease.
13. Some people worried that officers could be sued under the law by people who _________ them of not doing enough enforcement.
14. The decision should be one that is fully _________ so the American people understand exactly what we are doing and why we are doing it.
15. In order to fight against the racial discrimination, blacks throughout the major cities agreed to continue to _________ the city buses until their mistreatment stopped.
16. The government has failed so far to _________ a law allowing unrestricted emigration.
17. If the image of the company is not satisfactorily strong in the public sentiment's mind, it's easy for agents to _________ up community anger through the Internet.
18. Given this uncertainty, our customers have warned us that they could _________ our capital expansion plan.
19. She's part of a team of scientists who _________ protecting some rare species of animals.
20. Tom was thrilled when the teacher _________ his poem and asked him to read it aloud.

C. Build your vocabulary—use the following prefixes or suffixes to create new words, then fill in the blanks with the new words and change the forms where necessary.

trans-	over-	ab-	out-	-tion	-ment
___rage	___gender	___normal	amend______	___turn	accommodate______

1. Society has become more understanding of people who are _________.
2. An _________ to the bill was agreed without a vote.
3. His conviction was _________ by the Court of Appeal.
4. There's a shortage of cheap _________ for some poverty-stricken students.
5. In certain cultures, gay marriage is regarded as an _________ phenomenon.
6. Her speech caused _________ among the gay community.

Comprehension of the Text

A. Questions for discussion

1. What can be inferred from the title and the passage about the two major political parties in the House?
2. What are the different opinions on Obama's transgender bathroom directive? What is your opinion? Why?

B. Understanding details

Write T if the statement agrees with the information given in the passage, F if the statement contradicts the information and NG if the statement presents no information from the passage.

1. We can learn from the passage that the Republican Party gives more support to LGBT rights.
2. The proposed Democratic amendment was to restrain appropriating funding for those who discriminate against LGBT Americans.
3. The amendment was at last passed because of the Democratic support.
4. House Majority Leader Kevin McCarthy is a Republican.
5. According to Democrats, speaker Ryan is an honest person in promising a more transparent process on LGBT issue.
6. Advocates for LGBT rights condemn Republican leaders for having abused the voting procedures in Congress.
7. Republicans were forced to change their vote because of their party leader's strong discrimination against LGBT people.
8. The federal government and North Carolina issued different acts on transgender bathrooms.
9. The vast majority of American citizens believe that transgender people should use the bathroom that corresponds to the gender they choose.
10. Maloney believed that those Republicans who switched their votes would be influenced by that decision for quite a long time.

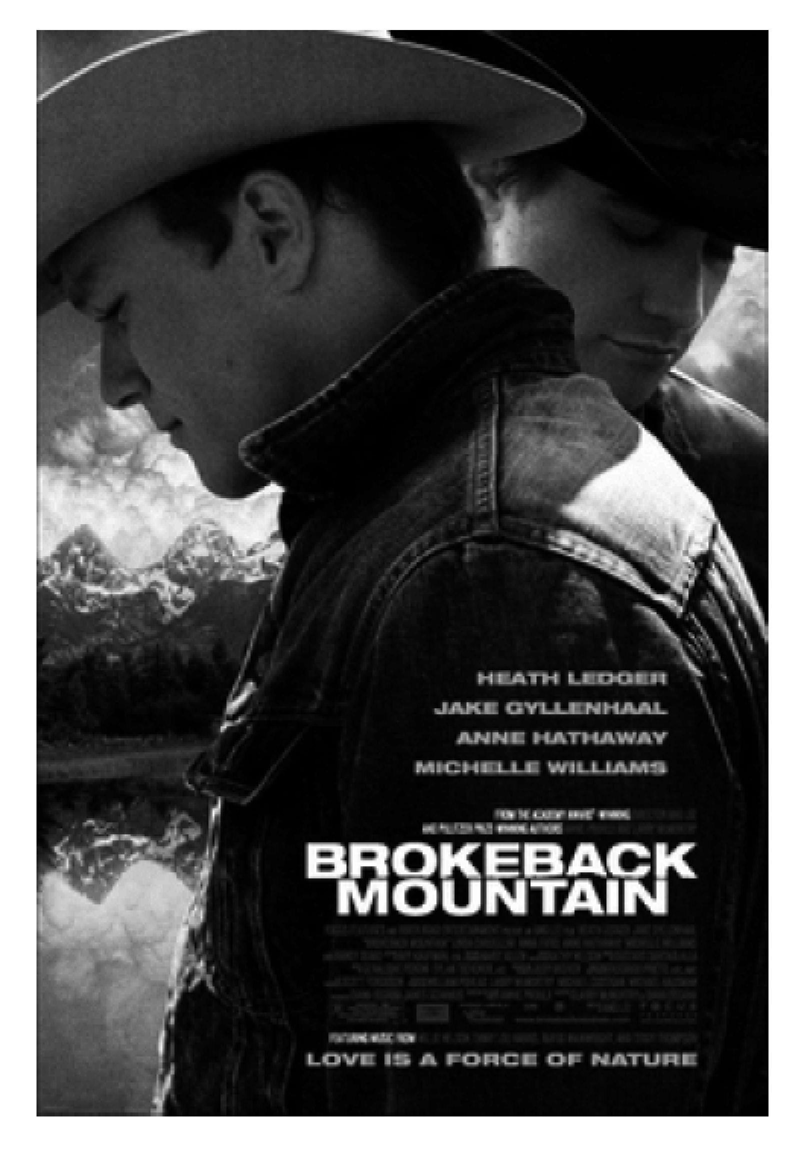
Debate Question

Discuss the topic from religious, political, cultural and social perspectives: THBT marriage is a civil right and should not be restricted to those of a particular sexual orientation.

TED talk

By Jenni Chang and Lisa Dazols: *This is what LGBT life is like around the world*, filmed May 2015 at TEDWomen 2015. As a gay couple in San Francisco, Jenni Chang and Lisa Dazols had a relatively easy time living the way they wanted. But outside the bubble of the Bay Area, what was life like for people still lacking basic rights? They set off on a world tour in search of "Supergays," LGBT people who were doing something extraordinary in the world. In 15 countries across Africa, Asia and South America—from India, recently home to the world's first openly gay prince, to Argentina, the first country in Latin America to grant marriage equality—they found the inspiring stories and the courageous, resilient and proud Supergays they had been looking for. http://www.ted.com/talks/jenni_chang_and_lisa_dazols_this_is_what_lgbt_life_is_like_around_the_world#t-169561

Recommended Movie



Brokeback Mountain**:** Two young men, Ennis Del Mar and Jack Twist, meet when they get a job as sheep herders on Brokeback Mountain. They are at first strangers, and then they become friends. Throughout the weeks, they grow closer as they learn more about each other. One night, after some heavy drinking, they find a deeper connection. They then indulge in a blissful romance for the rest of the summer. Unable to deal with their feelings for each other, they part ways at the end of the summer. Four years go by, and they each settle down, Ennis in Wyoming with his wife and two girls, and Jack in Texas with his wife and son. Still longing for each other, they meet back up, and are faced with the fact that they need each other. They undeniably need each other, and unsure of what to do, they start a series of "fishing trips," in order to spend time together. The relationship struggles on for years until tragedy strikes.

Part III ★ Supplementary Reading Passage (Text B)

House Approves LGBT Anti-Discrimination Measure

Kelsey Snell

1 The House voted late Wednesday night to approve a measure to bar the government from paying federal contractors that discriminate based on gender identity or sexual orientation.

2 Members erupted into cheers Wednesday night after the measure, sponsored by Rep. Sean Maloney was approved 223–195.

3 The Wednesday vote was the second in less than a week on an issue that divides Republicans as a party and is proving equally contentious among GOP lawmakers in the House.

4 Maloney, who is openly gay, resurrected his language as an amendment to the energy and water spending bill. The overall spending bill is scheduled for a final vote on Thursday.

5 Maloney celebrated after the vote by tweeting his thanks to the House members who voted for the bill.

After all of the division last week, it's refreshing to see so many friends, colleagues from both sides of the aisle support equality.

—Sean Patrick Maloney (@RepSeanMaloney) May 26, 2016

6 But Republicans are pushing back in a broader effort to preserve "religious liberty" from Obama's recent actions—one to prevent discrimination against LGBT employees of federal contractors and the other directing the nation's public schools to provide bathrooms and locker rooms for transgender students that correspond to their gender identity.

7 The House also voted 233–186 to approve a measure introduced by Bradley Byrne (R-Ala.) that would exempt religious groups from Obama's directives to contractors and public schools.

8 "We should have no problem ensuring that religious entities still enjoy the protections of the free exercise of religion," Byrne said on the floor.

9 "It sounds like discrimination in the disguise of religious freedom," said Rep. Marcy Kaptur.

10 Republicans successfully tweaked the Maloney amendment after Rep. Joe Pitts introduced his own language stating that "the administration must not run afoul of the 1st Amendment, the 14th Amendment and Article One of the Constitution" in its anti-discrimination effort.

11 Maloney said he had no objection to Pitts's proposal, but clarified he didn't think his measure violated those provisions in the first place.

12 "Far from being concerned about reconciling our activities with the Constitution, we believe they are perfectly consistent," Maloney said. "What do you say we abide by the whole Constitution, including the parts that try to make it more progressive, more inclusive of people like me, of people of color, of women, of people who were shut out when it was written?"

13 LGBT rights have sparked an intense political debate around the country and last week, exploded onto the House floor when Maloney tried to include his language about federal contractors in a military construction and veterans' affairs bill. The episode signaled the start of what is likely to be a long and controversial battle over so-called religious liberty and other LGBT measures in the context of the congressional budget process.

14 Because the 12 spending bills are among the only must-pass legislation on Congress's plate, supporters and defenders of such measures are likely to use them as vehicles for such proposals.

15 Speaker of the House Paul D. Ryan told reporters on Tuesday that the breakdown last week was the result of confusion about the amendment and a fear that the issue could undermine support for the overall bill.

16 "A lot of folks didn't know what they were voting on," Ryan said. "There was a real concern that this was going to jeopardize critical funding for our Veterans Administration and the military."

17 Maloney said Wednesday that the intent of his proposal was clear.

18 "It said you can't take taxpayer dollars and fire people just for being gay," Maloney said on the House floor.

19 Last week, Maloney's proposal looked poised to pass, 217 to 206, before GOP leaders seemed to begin a last-minute scramble to rally Republicans against it.

20 The language ultimately failed, 213 to 212. Democrats said seven GOP members who originally supported it—Reps. Darrell Issa, Jeff Denham, Mimi Walters and David Valadao of California; Greg Walden, David Young, and Bruce Poliquin wound up in the "no" column.

21 Several spokesmen for those Republicans did not comment on whether they switched their votes. In a statement, Poliquin said he was "outraged that political opponents or members of the press would claim or insinuate that I cast a vote due to pressure or party politics."

22 Democrats booed and shouted as the amendment failed, and party leaders unleashed a wave of criticism.

23 House Democratic Whip Steny Hoyer (D-Md.) spoke out on the episode Tuesday, saying GOP leaders pushed members to oppose Maloney's amendment after conservatives

threatened to tank the overall bill if it contained the language.

24 "Unless the bill allows for discrimination we're not going to vote for it?" Hoyer said. "What kind of argument is that?"

25 As part of their pledge to maintain regular order, McCarthy and Ryan have said they are committed to maintaining an open amendment process, allowing any member to introduce language once a bill hits the House floor.

26 Ryan has floated the idea of changing the House rules to require members to submit amendments in writing before they are debated on the floor. Those rules aren't now in place, however.

27 "This is the second time in less than a week that Speaker Ryan has abandoned regular order in the name of furthering LGBT discrimination in this country," said House Minority Leader Nancy Pelosi in a statement. "Obviously, we are deeply disappointed that the House Republican leadership has apparently decided that discriminating against LGBT Americans is a top legislative priority."

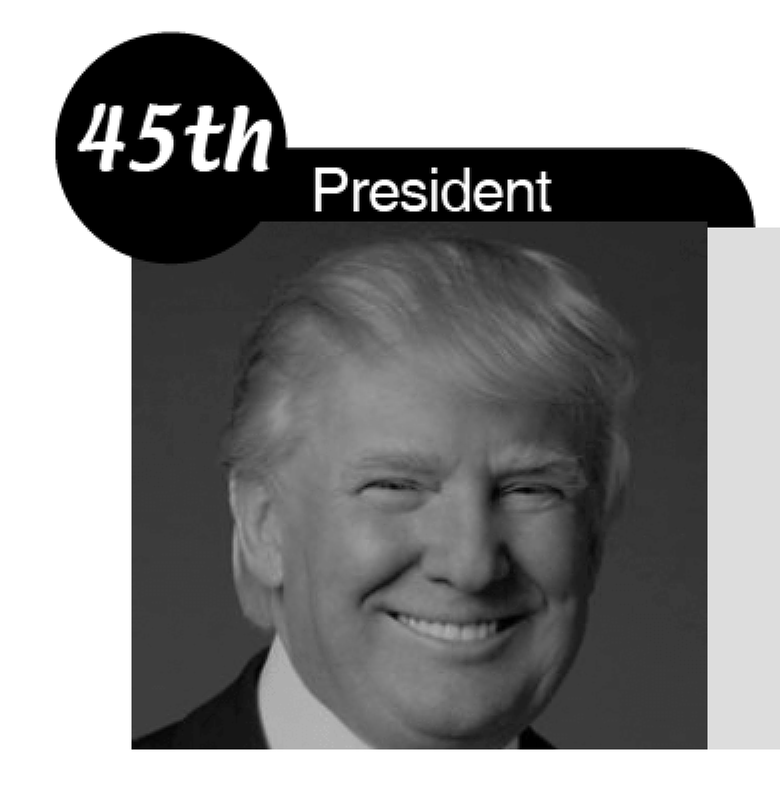
Group Discussion ★

Same-sex marriage is legally performed and recognized (nationwide or in some jurisdictions) in several countries. Do you think same-sex marriage should be legalized in China?



Appendix I

List of Famous American Presidents



Donald J. Trump

Born: June 14, 1946

- Education Level: College
- School Attended: University of Pennsylvania
- Profession: Real Estate Entrepreneur
- Dates of Presidency: January 20, 2017—Present
- Party: Republican

Did You Know?

- He starred in reality shows *The Apprentice* and *The Celebrity Apprentice* and was nominated for two Emmy Awards.
- He is the first president without any prior military or political experience before becoming commander in chief.



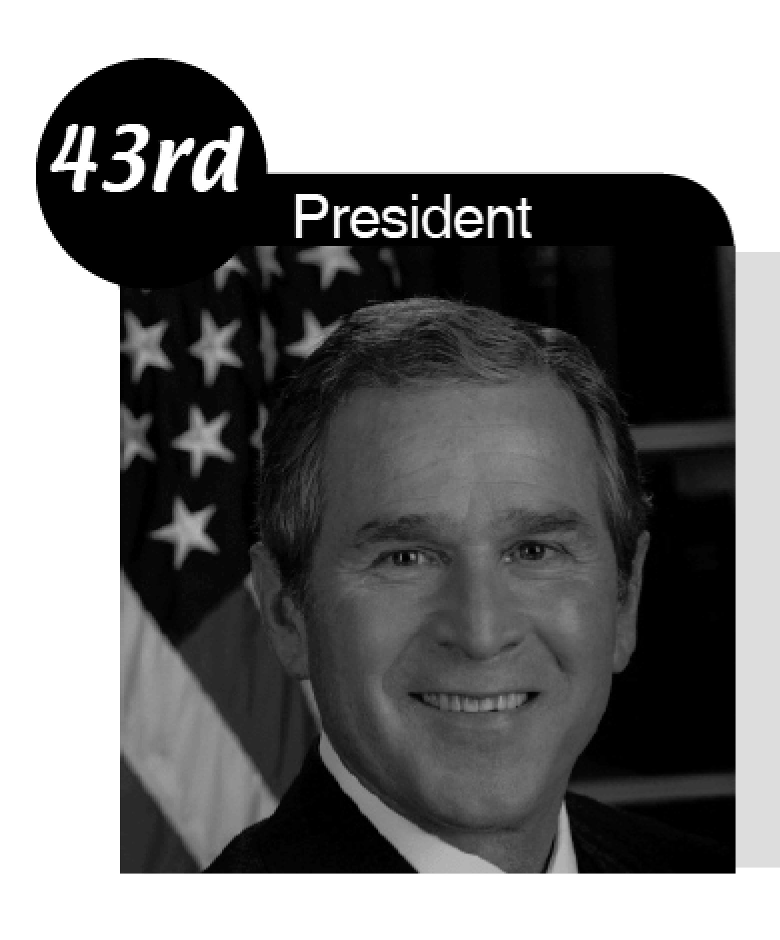
Barack Obama

Born: August 4, 1961

- Education Level: Graduate
- School Attended: Occidental College, Columbia University, Harvard University
- Profession: Community Organizer
- Dates of Presidency: January 20, 2009—January 20, 2017
- Party: Democratic

Did You Know?

- He was the first black president of the *Harvard Law Review*.
- He lived in Indonesia for several years as a child.



George W. Bush

Born: July 6, 1946

- Education Level: Graduate
- School Attended: Yale University, Harvard University
- Profession: Businessman
- Military Service: Lieutenant
- Dates of Presidency: January 20, 2001—January 20, 2009
- Party: Republican

Did You Know?

- He and his father, George Herbert Walker Bush, are the second father and son both to serve as president, after John Adams and John Quincy Adams.
- He was the managing partner and part-owner of the Texas Rangers baseball team in 1989–1998.



Bill Clinton

Born: August 19, 1946

- Education Level: Graduate
- School Attended: Georgetown University, Oxford, Yale University
- Profession: Professor, Lawyer
- Party: Democratic

Did You Know?

- He was elected Governor of Arkansas for five terms.
- He was known for appointing minorities and women to high-level positions.

41st President



George Bush

Born: June 12, 1924

- Education Level: College
- School Attended: Yale University
- Profession: Military, Business
- Military Service: Lieutenant (junior)
- Party: Republican

Did You Know?

- George Bush is the second president whose son became president.
- At age eighteen, he was the youngest pilot to see action in World War II and was awarded the Flying Cross Award for heroism.
- He presided over the American invasion of Panama.
- He presided over Operation Desert Storm in Kuwait.

40th President



Ronald Reagan

Born: February 6, 1911

- Education Level: College
- School Attended: Eureka College
- Profession: Military, Radio Announcer, Actor
- Military Service: Captain—Army
- Dates of Presidency: January 20, 1981—January 20, 1989
- Party: Republican

Did You Know?

- He was the first Hollywood actor to be elected president.
- He appointed the first woman to the Supreme Court, Supreme Court Justice Sandra Day O'Connor.



Richard M. Nixon

Born: January 9, 1913

- Education Level: Graduate
- School Attended: Whittier College, Duke University
- Profession: Military, Lawyer, Business, Government Employ
- Military Service: Lieutenant Commander
- Dates of Presidency: January 20, 1969—August 9, 1974
- Party: Republican

Did You Know?

- During his term, Nixon went to both China and the Soviet Union.
- He was the only president to have resigned.
- He was the first president to have visited all fifty states.



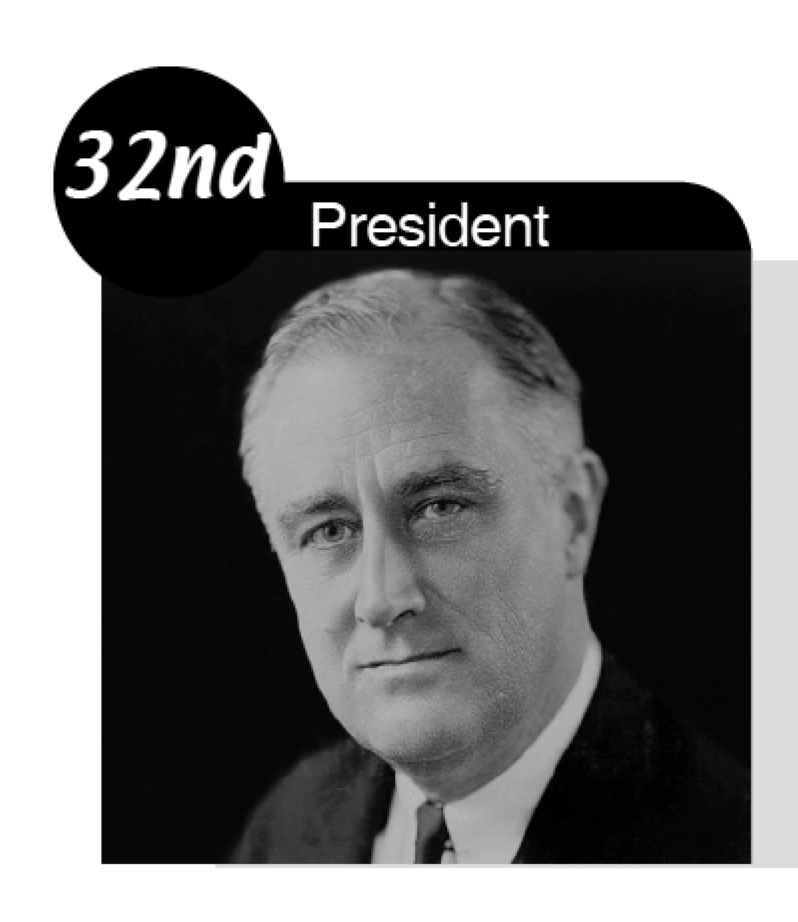
John F. Kennedy

Born: May 29, 1917

- Education Level: College
- School Attended: Harvard University
- Profession: Military, Journalist, Writer
- Military Service: Lieutenant, U.S. Navy
- Dates of Presidency: January 20, 1961—November 22, 1963
- Party: Democratic

Did You Know?

- He received the Pulitzer Prize for his book *Profiles in Courage*.
- He was the first president born in the 20th century and the youngest president ever elected.



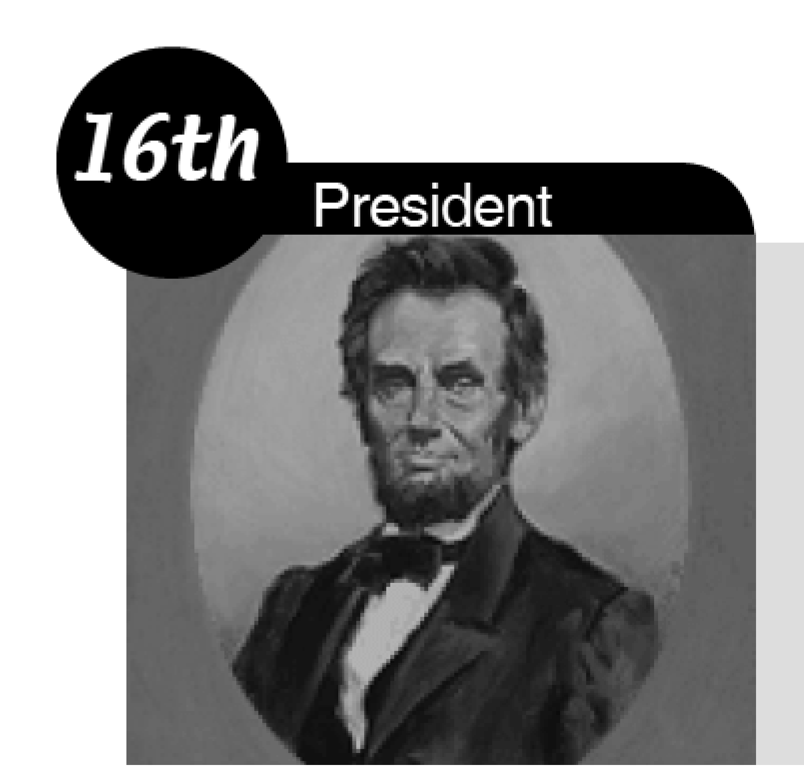
Franklin D. Roosevelt

Born: January 30, 1882

- Education Level: College
- School Attended: Harvard University
- Profession: Lawyer
- Dates of Presidency: March 4, 1933—April 12, 1945
- Party: Democratic

Did You Know?

- He died two weeks before Germany finally surrendered in World War II.
- He was the only president to be elected four times.
- At age 39, he was stricken with infantile paralysis.



Abraham Lincoln

Born: February 12, 1809

- Education Level: No College
- Profession: Clerk, Military, Lawyer, Store Owner
- Military Service: Captain
- Dates of Presidency: March 4, 1861—April 15, 1865
- Party: Republican

Did You Know?

- On January 23, 1863, he issued the Emancipation Proclamation.
- He was the first president to be assassinated. He was shot five days after the end of the Civil War.
- He was the first president born outside of the original thirteen colonies.
- Just one month after his inauguration, the Civil War began.

3rd President



Thomas Jefferson

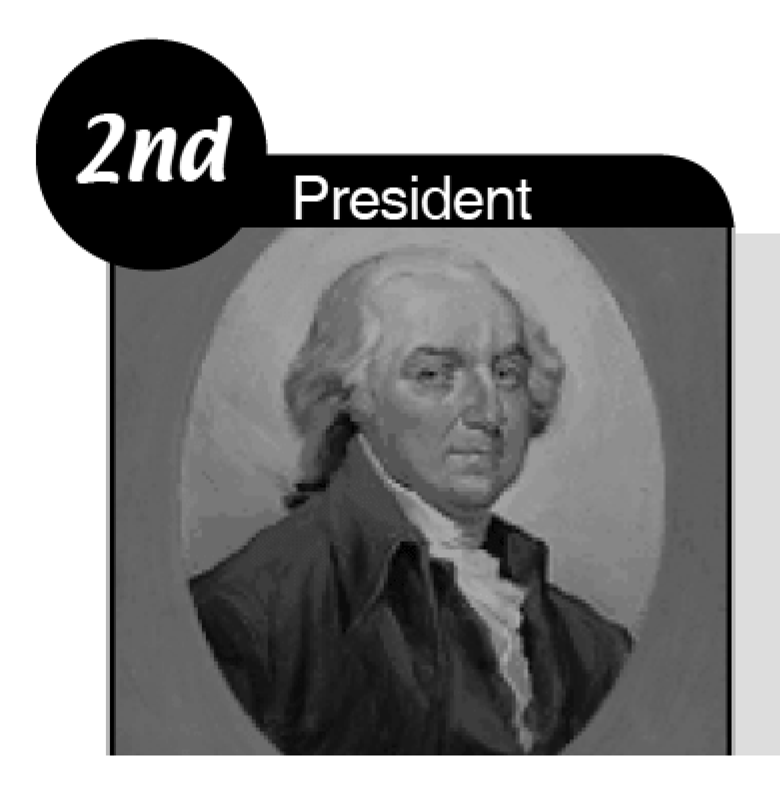
Born: April 13, 1743

- Education Level: College
- School Attended: College of William and Mary
- Profession: Lawyer
- Dates of Presidency: March 4, 1801—March 3, 1809
- Party: Democratic-Republican

Did You Know?

- He authorized the Lewis and Clark expedition—an expedition which explored the land the U.S. obtained through the Louisiana Purchase.
- He was the first president elected by the House of Representatives.
- He wanted to be remembered not for his presidency, but for the roles he played in the creation of the Declaration of Independence, the Virginia Statute of Religious Freedom and the University of Virginia.

2nd President



John Adams

Born: April 13, 1743

- Education Level: College
- School Attended: Harvard
- Profession: Teacher, Lawyer, Surveyor, Selectman
- Dates of Presidency: March 4, 1797—March 3, 180
- Party: Federalist

Did You Know?

- John Adams was the first president whose son became president.
- He was the first president to live in the White House—then referred to as the Executive Mansion.
- He died on July 4, 1826, the same day as his friend and political rival Thomas Jefferson.
- He was central to the Revolution and to the creation of the Declaration of Independence and the Constitutional government.



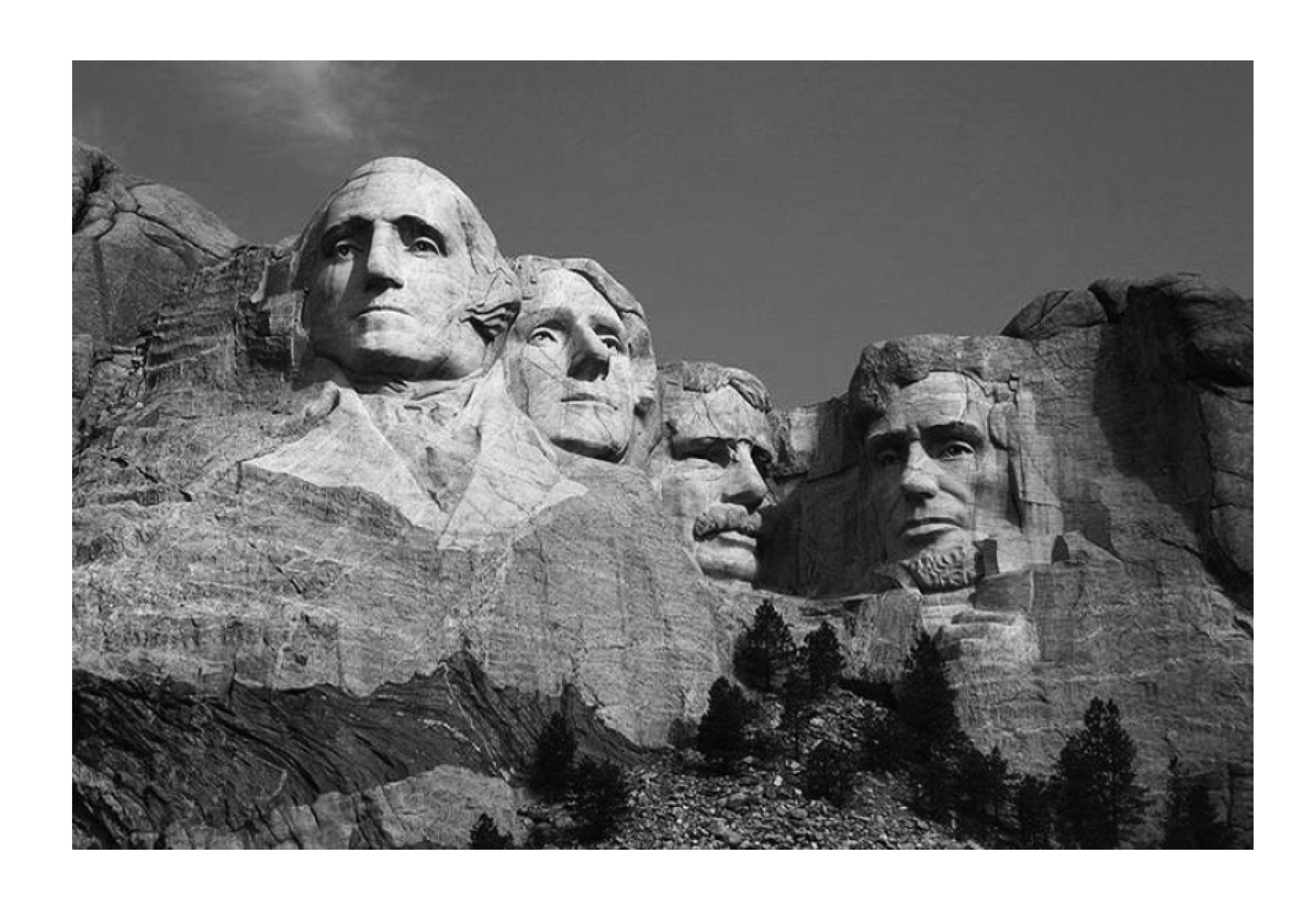
George Washington

Born: February 22, 1732

- Education Level: No College
- Profession: Military, Surveyor, Planter
- Military Service: General
- Dates of Presidency: April 30, 1789—March 3, 1797
- Party: None

Did You Know?

- George Washington was the only president to be elected unanimously.
- He was the only president inaugurated in two cities: New York and Philadelphia.
- He never lived in Washington, D.C., although he was interested in the construction of the city and purchased property there.
- He was an active and able mediator between his cabinet members Alexander Hamilton and Thomas Jefferson.





Appendix II

List of Important Historical Events in American History (in Chronological Order)

1. In 1607, the 1st successful English colony in North America was founded at ***Jamestown, Virginia***.
2. In 1620, a group of Puritans—the Pilgrim Fathers sailed for Virginia on ***Mayflower*** to escape from religious persecution.
3. In 1621, the first ***Thanksgiving*** celebration was held in the autumn for three days between the Pilgrims and members of the Wampanoag tribe, who had helped them settle and plant the colony's land.
4. On August 4, 1735, ***Freedom of the Press*** became recognized in New York after the trial of John Peter Zenger, who had been accused of libeling the British Government in his *Weekly Journal*.
5. On March 5, 1770, the ***Boston Massacre*** occurred when British troops fired into a Boston mob, who were demonstrating against British troops at the customs commission. This event was later credited as the first battle in the American Revolution, which began five years later, and was used as an incident to further the colonists cause of rebellion.
6. By 1773, English settlers had occupied ***13 colonies*** along the Atlantic coast.
7. On December 16, 1773, a group of citizens in Boston, Massachusetts, dumped tea into Boston Harbor. The incident was called ***Boston Tea Party*** and it was one of several events that led to the outbreak of the ***American Revolution*** in 1775.
8. On July 4, 1776, the ***Declaration of Independence***, from the pen of ***Thomas Jefferson*** and his committee, was approved in the ***Second Continental Congress*** of the United States of America, held in Independence Hall, Philadelphia, Pennsylvania. It was influenced by many writers, including John Locke, and was emboldened by the notion that man had the natural right to change or overthrow the government that denied their rights.
9. In 1783, the two parts signed the ***Treaty of Paris*—**America won its independence.
10. On May 25, 1787, the ***Constitution*** was drafted.

11. On February 4, 1789, the 1st ***Congress*** met in Federal Hall, New York City with regular sessions beginning two months later on April 6. Frederick A. Muhlenberg became the first Speaker of the newly formed ***House of Representatives***. ***George Washington*** was elected unanimously by the ***Electoral College*** as the 1st President of the United States.

12. In 1791, ten amendments, which were called ***The Bill of Rights,*** were added to the Constitution.

13. In 1861, ***Abraham Lincoln*** became the 16th American president.

14. The ***American Civil War*** was fought in the United States from 1861 to 1865.

15. In 1863, Lincoln issued ***Emancipation Proclamation*** which granted freedom to all slaves.

16. In 1863, the turning point of war came at Gettysburg. Lincoln delivered ***the Gettysburg Address*** in which there is the famous saying "that the nation shall have a new birth of freedom, that the ***government of the people, by the people, for the people*** shall not perish from the earth."

17. On April 14, 1865, Abraham Lincoln was ***assassinated*** in Ford's Theatre, Washington, D.C. five days after the signing at Appomattox of the Confederate surrender.

18. Historians refer to the years between the Civil War and the start of the 20th century as the ***Gilded Age***（镀金时代）, borrowing the title of an 1873 novel by Mark Twain. It was an era of ***industrial development.***

19. On December 24, 1866, the ***Ku Klux Klan*** formed secretly to discourage blacks from voting, issuing in a brutal and shameful era of terror and crime amid southern states as civil rights for freed slaves emerged from the Civil War Era and made hesitant progress throughout the majority of the 20th Century.

20. On October 28, 1886, the ***Statue of Liberty***, also known as "Liberty Enlightening the World" was dedicated by President Grover Cleveland in New York Harbor. First shown in the United States at the Centennial Exhibition in Philadelphia ten years earlier, the huge sculpture by French artist Auguste Bartholdi provided the beacon to millions of immigrants and citizens who would pass its position in the decades to come.

21. In 1929, the stock market crashed. This was the beginning of a long economic depression called the ***Great Depression.***

22. In 1932, ***Franklin D. Roosevelt*** was elected president who was the longest serving president in American history.

23. On March 4, 1933, President Franklin D. Roosevelt was inaugurated for the first time. His speech with its hallmark phrase, "***We have nothing to fear, but fear itself,***" began to rally the public and Congress to deal with great depression issues.

24. In 1933, Franklin D. Roosevelt brought forward a series of acts called the ***New Deal*** to get America out of the depression and helped the American people regain faith in themselves.

25. On the morning of December 7, 1941, Japanese air force attacked the U.S. Pacific fleet at ***Pearl Harbor,*** Hawaii. It was the direct cause for America's entrance into ***World War II***.

26. In the Spring of 1947, President Truman declared the "***Truman Doctrine***" so as to expand American sphere of influence and establish the U.S. hegemony (霸权) and this marked the beginning of the ***Cold War***.

27. On April 4, 1949, the ***North Atlantic Treaty*** was signed. It provided that an attack on any of the parties to the treaty would be regarded as an attack on all.

28. The policy of ***containment*** (牵制政策) ***of communism*** led the United States into war in Vietnam which turned out to be the longest war it fought (1950–1975).

29. In December 1955, Rosa Parks, a black worker in Alabama refused to give her seat to a white passenger and she was arrested which led to the ***Civil Rights Movement***.

30. In 1963, ***Martin Luther King Jr.*** worked with a number of civil rights and religious groups to organize the March on Washington for Jobs and Freedom. The march culminated in King's most famous address, known as the "***I Have a Dream***" speech, a spirited call for peace and equality. Later that year he was named Man of the Year by *TIME* magazine.

31. In 1964 Martin Luther King Jr. became the youngest person ever awarded the ***Nobel Peace Prize***.

32. In 1973, Nixon resigned from office due to the ***Watergate Scandal*** (水门事件) .

33. In January1979, ***China and U.S.*** established diplomatic relations.

34. On November 4, 1980, ***Ronald Reagan***, the former Republican governor of California, beat President Jimmy Carter in a landslide victory, ousting the incumbent from office. The victory in the Electoral College, 489 to 49, as well as an 8 million vote margin in the popular vote over Carter, ensured a mandate for the new president.

35. On August 2, 1990, Iraq invaded its neighbor, Kuwait, setting into motion the beginning of U.S. involvement in the ***Gulf War***. Four days later, the United Nations began a global trade embargo against Iraq. On November 29, the United Nations passed a resolution, #678, stating that Iraq must withdraw its forces from Kuwait by January 15, 1991 or face military intervention.

36. On January 26, 1998, the Monica Lewinsky ***scandal*** began when U.S. President Bill Clinton denies his relationship with the White House intern in a televised interview. This denial, and other denials to a grand jury investigation, would lead to the ***impeachment*** of

the president.

37. On ***September 11***, 2001, Islamic fundamentalist terrorists hijacked four U.S. airliners and crashed them into the Pentagon and the World Trade Center in New York City. The attack of two planes leveled the World Trade Center and the crash of one plane inflicted serious damage to the Pentagon in Arlington, Virginia, causing nearly 3,000 deaths.

38. On January 20, 2009, Barack Obama took the oath of office for President of the United States, becoming the ***first African-American president*** in the history of the nation. The Democratic Senator from Illinois came into the office on a message of change. The city of Washington, D.C. hosted more than one million visitors to the inauguration, covering the National Mall in a way reminiscent of the Civil Rights March of Martin Luther King forty-six years earlier.

39. On April 1, 2010, the U.S. Census of 2010 was conducted, showing a 9.7% increase from the 2000 census for a total of ***308,745,538*** people. The geographic center of the population is now 2.7 miles northeast of Plato, Missouri.

40. On January 20, 2017, Donald Trump took the oath of office for President of the United States, becoming the ***first U.S. president without either military or political experience*** in the history of the nation.

